Record of Christian Work

East Northfield, Massachusetts.

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Put ye on the Lord Jesus Christ!—*Romans 13. 14.*

RELIGIOUS THOUGHT AND ACTIVITY.

When Commander Richard E. Byrd, because of the significance of his non-stop flight to Europe, expressed a wish to add a copy of the Bible to the distinguished company of the trophy box, Mr. Rodman A. Wanamaker provided the commander with a miniature Bible, its pages about the size of a postage stamp and its weight one ounce.

What became of it?

Recent developments in the organization of the Y. M. C. A. provide for the formation of a **Student Division** on a parity with the Home, Personnel and Foreign Divisions.

This will give the work among students the maximum of freedom of action consistent with good organization unity. An enlarged program among students is intended to be one result.

The Women's Missionary Society, Western Division, of the Presbyterian Church in Canada joined in the celebration of the 60th anniversary of the founding of the Dominion by printing the Dominion coat of arms on the front cover of its annual report.

Eastern and Western Divisions of this society have a membership of nearly 50,000 and an income last year of $186,000. The report is decidedly encouraging.

Rev. William H. Matthews, D. D., general secretary of the American Tract Society, New York, is on a visit to England, where he expects to spend some time in Bedford, in order to secure information which will be helpful to the Society in celebrating the **300th anniversary of John Bunyan's birth in 1928.**

All the Protestant ministers in the United States will be asked by the Society to preach special sermons on John Bunyan, with particular mention of "Pilgrim's Progress."

The Catholic Total Abstinence Union of Illinois recently met in its 56th annual convention. It adopted the following resolution:

"The Catholic Total Abstinence Union of Illinois at annual convention assembled renews its allegiance to Holy Church and asserts the fidelity of its members to the country. We believe that God is not going to permit this goodly land—man's last hope and the church's fairest field,—to be submerged by rum; but we are not to sit idly by and expect God to save us when we do nothing to save ourselves. We should strive in the best way we know for Christ and country. Our country, according to its constitution and laws, stands for the prohibition of the liquor traffic. Let us stand with our country, and not have the blood of the victims of a monster gorged with human gore upon us!"—"Baptist."

Since our last Annual some investigating has been done in Germany regarding the need of our tracts translated into German, and the call is clear. There are nearly or quite a thousand Mormon emissaries working in lands outside of the United States, and tracts in different languages ought to be available for spreading the truth in every land where needed. For instance, there are about twenty organizations of Josephite Mormonism in the Society Islands, and Utah Mormonism has others also. There are several Josephite organizations in the Hawaiian Islands, and some 14,000 Utah Mormons, with an expensive "temple," for neither of whom does anything seem to be doing at present. Many of these, if not most of them, cannot use the English language. Some one there, it would seem, ought to translate one or two of our tracts and have them printed: we would gladly help if possible.

We shall be glad to receive gifts for any **foreign language literature.** An American church with missionary work in Germany is interested, and our Annual Meeting voted to coöperate in any way possible to the end sought.—Utah Gospel Mission, Cleveland, O.

With four modern buildings in course of erection in Buffalo, Atlantic City, Dayton, O., and Montclair, N. J., two building campaigns nearing completion in Winston-Salem, N. Car., and New York City, and four more in prospect in Evanston, Ill., Hartford, Conn., Harrisburg, Pa., and Jacksonville, Fla., the service of the **Colored Young Men's Christian Associations of the United States** is undergoing notable expansion.

In these as in practically all other building developments in Colored Y service during the past fifteen years, the gifts and influence of Julius Rosenwald, head of Sears, Roebuck & Co., Chicago, have been an important factor. He has repeatedly given $25,000 to individual building campaigns on condition that the major part of the funds be contributed locally. Dr. Channing H. Tobias, senior secretary of the Colored Men's Department of the Y, states:

"I regard the participation of Mr. Rosenwald in Negro uplift the greatest individual service to the Negro race since that rendered by Abraham Lincoln. For not only has he made possible 19 modern Y. M. C. A. buildings, four Y. W. C. A. buildings, and nearly 4000 rural school buildings, but he has so conditioned his gifts that the two races are drawn into coöperative effort in securing the buildings and into coöperative operation and control by them after they are built."

Buildings exclusively devoted to service for colored men and boys are located at some twenty points. Nearly all those in Central Western cities and Denver provide dormitory accommodations for Pullman porters. A dormitory building at Chicago is devoted entirely to them.

The Colored Y. M. C. A.'s of this country embrace a membership of about 35,000. Approximately two-thirds of this number are found in the city, industrial, and railroad Associations, and the rest in the student organizations.

Sir Wilfred Grenfell.

Everyone who knows Dr. Wilfred T. Grenfell of Labrador will felicitate him upon the honor of knighthood recently conferred on him by King George. For 38 years Dr. Grenfell has been before the eyes of the public in the capacity of a self-sacrificing and consecrated Christian benefactor, wholly devoted to the interests of a most needy class in Labrador.

Sir Wilfred, who is now 62 years of age, was born in England, and educated at Oxford and at the London Hospital. He was converted under D. L. Moody in London. Entering the service of the Royal National Mission to Deep Sea Fishermen of Great Britain in 1889, he afterwards became interested in the fishermen and settlers on the coasts of Labrador and in the remoter parts of Newfoundland, and in 1892 began a work which has grown and expanded from that time down to the present. Many Americans are now in his staff of workers. In his hospital ship he has cruised up and down the coast of Labrador in the summer time, ministering to the sick and needy, and in the winter he has devoted himself to writing and lecturing to raise funds with which to carry on his work.

For his humanitarian labors Dr. Grenfell has received honorary degrees from a number of universities, and awards from a number of learned societies in Great Britain and the United States. In 1906 he was made Companion of the Order of St. Michael and St. George, and now he has been elevated to the rank of a knight of that order.

Church Membership Losses.

Returning again to church membership losses throughout the United States, Dr. H. K. Carroll says the losses are sustained largely through the pruning of the membership rolls of local churches. This process has grown in a few years to startling proportions.

"In studying the statistics of the churches as I gathered them year by year, I ascertained that the annual increase of membership was greatly diminishing. Seeking earnestly for the cause of this diminution, I soon satisfied myself that it was due to the pruning of the rolls, growing out of the large migration of families and individuals from communities in one part of the country

to communities in other parts. The letter system, intended to move membership from one church to another, is evidently failing of its purpose. Morever, members seem to have less regard for the obligations of church membership than ever before, and if they take letters at all, fail even to present them to the pastors of the churches to whom they are addressed. Even a few weeks of neglect in church attendance breeds a habit of staying at home, so letters are not presented, and individuals and families in a little while are lost to church worship and support and activity.

"Furthermore, the increased expenses of church membership weigh heavily upon many, who drop it because of the feeling that they cannot afford it.

"The losses to the churches from these and other reasons are becoming so great as to challenge the attention of pastors and others, and to shock them out of their indifference. The churches should be aroused to adopt such plans as will result in holding not only the migratory members, but those who are staying away from church services for various reasons, including that of loss of the feeling of loyalty to Christianity."

Among other suggestions this one sounds new:

"Take away the materialistic character of the shekels needed for the sanctuary! Do not use such terms as "assessments," "taxes," and "per capita rates"! Merge money transactions into acts of spiritual worship and service! Suggest allotments instead of apportionments, since the latter form leads to pruning to lessen assessments!"

PROGRAM OF EVANGELISM.

Representatives in the field of evangelism of the various denominations met at Northfield last June with the Federal Council Committee on Evangelism and Life Service to discuss and promote an interdenominational program for this winter's work in the churches. This program has now been issued for consideration. They believed the work of the church year should be planned well in advance, and should have in it two major movements:

> For the church, the Bible, the sacraments, and other means of grace; for the peace which comes through fuller understanding of God's holy name and in quiet acceptance of his will, and for the joy that comes through well-doing,
> Glory be to God on high!

(a) A fall program, with a well planned church rally, and a program of activities continuing through the fall months with special emphasis on church attendance, care of absentees, church publicity, and membership enlistment;

(b) A pre-Easter or Lenten program, beginning early in the new year and including a careful cultivation of the devotional life of the people, a definite program of religious instruction by the pastor for the young, and the enlistment and training of a body of witnesses for Christ to do personal work in the ingathering of new members.

In the fall program the first Sunday of October was selected for Church Rally Sunday, with emphasis upon family church attendance. This Rally to be preceded by a thoroughgoing visitation of the parish, that newcomers may be given personal invitation and that all the people may be reminded of the program of the church, become acquainted with its personnel, and be given a new understanding of their responsibility for the work and the worship of the church. This occasion should be utilized to give widest publicity to the church and to the Christian program, at home and abroad, in the daily press and through other mediums throughout the community. Following the rally the church should give itself to a thorough cultivation of all indifferent members, to looking after absentees, and in every way instructing the people as to the duty and value of regular church attendance.

This period of work should fruit in an autumn ingathering of new members at a fall communion service, or at some other suitable season.

For the pre-Easter or Lenten program for the careful cultivation of the devotional life of the people it is recommended that all people everywhere should read during January the Gospel of Matthew, that during the first 21 days of February the Gospel of John be read, and from February 22 to

Easter day the Fellowship of Prayer be used.

While these suggestions are only for the months September to May it is understood that the church is, or ought to be, at work along similar and kindred lines throughout the year. "We especially invite the attention of churches and Federations of Churches to the opportunities for programs of evangelism, street preaching, young people's conferences, for preaching the gospel and training the young, which are open during the summer season.

"Many churches and related bodies are planning to give special attention to a careful study of the life of our Lord Jesus Christ during the next three years, in memory of the corresponding three years of his public ministry approximately nineteen centuries ago. We look upon this as a favorable opportunity to call upon all people everywhere to give themselves with renewed consecration to the study of his life, and with wholehearted determination to bring the knowledge of our Lord and his saving grace to multitudes that know him not, and to learn how his way of life may become operative in all the areas of human relationships in our modern world."

IS THE RELIGIOUS PRESS WAKING UP?

William H. Wooster.

The recently announced combination of the leading religious periodicals into one big advertising unit to be known as the Associated Religious Publications opens a rich, highly cultivated field to national advertisers.

This new advertising combination is made up exclusively of members of the Religious Press Department of the International Advertising Association. It offers an entrée into some two million religious homes extending from Maine to California, which may be arranged for as easily as one buys space in a single publication.

It may be interesting to note that many of the religious publications now available in this unit (or their forbears) were not only the pioneers in religious journalism in America, but they were also the actual forerunners of our big national magazines, which are the popular advertising mediums of today. Perhaps a little over half a century ago the religious press had the field almost to itself, and it amply demonstrated the power of advertising in marketing the products of the day. National advertising, however, was then in its infancy, and these religious papers, almost unaided, nursed and nurtured this lusty youngster while it grew by leaps and bounds into the big industry it now is.

The advent of the big popular magazines with their attractive exterior and more or less sensational contents was the signal for advertisers to develop publicity campaigns on a scale hitherto unknown. The success of the original advertisers in the religious field had actually pointed the way to other manufacturers and producers to a land of golden opportunity. Strange to say, however, the medium which had already proved itself a tremendous factor, if not the greatest power, in reaching the key homes of the country had gradually become ignored by the advertising world it inspired, if it did not wholly create.

In their haste to reap the biggest harvests in the shortest and easiest way, general advertisers had gradually reduced or eliminated entirely their advertising from the religious press, flocking almost in a body to "intensified" fields. The lure of big circulations has caused them to sacrifice an essential element of all successful advertising, viz., prominence. The consequence to the religious press has been all but disastrous, but the remarkable loyalty of their readers may be seen in the way they have stuck to their papers through thick and thin, even creating in some cases substantial endowments to insure the continuance of their treasured journals because of the service which they render to the homes and the higher life of the people. That national advertisers are also now recognizing that general magazine advertising is not alone the solution of their problem, and that "flock" advertising can be and is being overdone, is evident on all sides. One expert advertiser places the waste in this field as high as 95%. Walter P. Chrysler is quoted as recently saying:

"I still believe that advertising can be a terrific economic waste."

To this statement every advertiser who is

Federal Council Conference on Evangelism at Northfield.

Part of the group in attendance at the annual conference on Evangelism arranged by the Federal Council. Dr. Charles W. Gordon ("Ralph Connor") is seated in the center. At his right are Bishop W. F. Anderson of Boston, Dr. Floyd Tomkins of Philadelphia. At his left sits Dr. Adolph Keller of Switzerland. Second from the right, seated, is Dr. Charles L. Goodell, chairman of the gathering.

obliged to go through, sometimes, one hundred pages or more of advertising to find out whether his own announcement has been inserted, will readily assent. The new religious press unit not only offers to national advertisers an almost undeveloped field, but it safely guarantees that its advertising pages are read and carefully noted by loyal subscribers to whom each issue of their favorite religious paper comes as a distinct message. The full-page announcements that appear from time to time in its columns have a prominence and a dominating character that must be recognized.

To the advertiser's argument, "I haven't time to bother with small circulation," the greatest objection to using these old standards in the religious field, the Associated Religious Publications should be a logical and forcible answer. The circulation, running into millions, either among the weeklies or monthlies, now may be purchased through one stroke of the pen. A highly important experiment is now ready for a trial by advertisers who can meet the test of high ethical standards and service.

OTHER LANDS.

Five midday prayer meetings each week for sixty years without a break is the remarkable record of the Aldersgate Street Y. M. C. A. of London.

The idea of these prayer meetings was gained from those held in Fulton Street, New York City, which were among the sources of the great religious revival which swept over the United States about 1857.

The first meetings in London were due to the initiative of W. Edwyn Shipton, one of the founders of the World's Alliance of the Y. M. C. A.

Among those at the formal celebration of the 60th anniversary was Clarence Hooper, former secretary of the Aldersgate Association, who had taken part in the meetings for fifty-one years.

The many friends of Pastor Fetler will be interested to hear that the **Riga "Salvation Temple"** was opened in August. It is a handsome and spacious building, which will be a center of Christian work over a large area.

A sum of $35,000 is still required to pay

its cost, and the Headquarters Council is making an earnest appeal for gifts. In a letter Pastor Fetler says:

"This is the only Protestant place of worship in the world which, apart from the Russian, Latvian and German inscriptions, has a large electric sign in the Hebrew language—'Beth Jeshua,' that is, The House of Salvation, or the House of Jesus. The gospel will be proclaimed within the Tabernacle to at least five nationalities."

Subscriptions may be sent to Pastor Fetler, Post Box 679, Riga, Latvia.

When English people wish to illustrate what has gone to the building of Britain they do not forget the place that the Bible has had in their history.

Eight mural paintings have been executed to complete the scheme of decoration of the House of Parliament, Westminster. Mr. Stanley Baldwin, the prime minister, unveiled the paintings on June 29, and in describing the scheme so happily thought out by the artists and historians, he said:

"They took for points of cardinal consideration the higher qualities of our race, our ideals, ideals from which we all of us too often fall short, but ideals from which we all of us, quite irrespective of party, cherish in our hearts and would fain live up to, the ideals of chivalry, love of justice and hatred of tyranny, freedom, adventure, and the ideals which our people have learned from the reading of their own English Bible and the growth through the ages of our own internal unity."

One of the eight pictures represents a group of English men and women studying Wycliffe's Bible. Mr. Baldwin spoke of this as "perhaps in some ways the incident fullest of imagination and possibilities for the future of any of the pictures we have here today."

This picture was painted by Sir George Clausen, R. A., and was given to the nation by the Duke of Portland.—"The Bible in the World."

Anatolia College, Salonica.

President G. E. White.

In spite of many handicaps, the general situation is improving. Salonica continues to develop as a commercial and industrial center. The Foundation Company has hundreds of men working with modern machinery to drain marshes and turn them into truck farms, with the elimination of mosquitoes and malaria. The report of the Refugee Settlement Commission, headed by Mr. Howland of New York, is most interesting. Among the refugees settling under the Greek government are more than 1,000,000 Anatolians, a breed of vigor, virtue and courage. Many individuals are still dropping by the way, but those who can survive this period of tragedy will be a selected and progressive people in years to come, the nucleus of a strong college constituency.

The College shows moderate progress at every point on the horizon. 173 students have been registered during the year: 7 Albanians, 59 Armenians, 100 Greeks, and 7 of scattered origin. The highest class is the College Freshman. For the coming year a Sophomore class will be added, which means six classes, covering the Macedonian Gymnasium of 6 years, with the addition of a full course in English, essentially an American Junior College.

The full staff includes 22 names, of which 12 are American, 3 Armenian, and 7 Greek. But several persons are principally occupied with work outside the College campus, or with duties outside the classroom. The strength of about 10 persons has been given to instruction.

We purpose to develop a good commercial course, and also, if possible, a department of Sociology, with extension work in the big and busy city. Theology is said to be the development of the first great command, "Thou shalt love the Lord thy God," and Sociology the development of the second great command, "Thou shalt love thy neighbor."

Relations with the Greek government and with the people generally have been entirely satisfactory. Officials have granted all the favors we asked. We were relieved by special government action from a hampering law regarding the purchase of real estate.

The Library of 2500 volumes has been eagerly used. The laboratories are assembling considerable apparatus. The buildings, grounds and gardens have been markedly improved within a twelvemonth. The treasurer reports over $18,000 received by

and for student payments, though more than 70 refugee students depend on some degree of self-help in paying College bills, $160 a year for a boarder, and $40 for a day pupil.

This year brought the Fortieth Anniversary Commencement of the College, and we observed it in a modest way.

Visitors generally agree that the good hand of our God has been upon us, and that we have a work to do. Macedonia and Greece, the coast lands of the Ægean and Black Seas, and their hinterlands, are within the bounds of our natural field,—of course, not an exclusive field. Students are coming to us from Constantinople, just as they used to do in earlier years. Indeed a map of the College field published 20 years ago does not require much revision to bring it up to date, and there is much in favor of our present location over the former.

LAUSANNE CONFERENCE ON FAITH AND ORDER.

LINLEY V. GORDON.

Unity in the faith was much in evidence at the opening service. In the audience that taxed the Cathedral to capacity one saw Anglicans, Baptists, Congregationalists, Disciples, Friends, Lutherans, Methodists, Mennonites, Old Catholics, Presbyterians, United Brethren from the West, and eminent men from the Eastern churches. One saw representatives from Australia, Argentine, England, Ireland, Scotland, Wales, Canada, United States, South Africa, New Zealand, Tasmania, Antioch, Athens, Jerusalem, Cyprus, Roumania, Serbia, Slovakia, Bulgaria, Russia, Poland, Georgia, Armenia, France, Alsace-Lorraine, Norway, Sweden, Denmark, Hungary, Czecho-Slovakia, Estonia, Latvia, India, Germany, Switzerland, Bohemia, Moravia, Silesia and Belgium. Not only was this an expression of religious unity, but of international coöperation as well.

They came from Christian communions from the East, the West, the North, and the South, to give expression in unison of their belief in the one Lord.

They were one as they listened to the invocation and the Bible reading by Pasteur Secretan.

They were one as they sang:

"God of gracious tenderness,
At thy feet we sinners gather;
All thy great and wondrous love
We shall through the ages prove!"

They were one as they stood and repeated the Apostles' Creed, every member of the vast congregation reciting it in his own language.

They were one when they engaged in silent prayer.

They were one when they repeated the Lord's Prayer each in his own tongue. In the audience was one of the most eminent of the Jewish rabbis of America. In conversation after the service he spoke of having joined with the Christians present in the Lord's Prayer. He added that he repeated the words of it in the Talmudic Hebrew, and that this was the language used by Jesus when the prayer was uttered. The Lord's Prayer is known to the Jews as the Talmudic Short Prayer.

The Conference Sermon was preached by the Rt. Rev. Charles H. Brent, bishop of Western New York. Listening to his address on "The Call to Unity" one could readily pick out his passion for unity. It was fitting that he should preach the sermon. He it was who made the speech in Cincinnati at the Episcopal Convention 17 years ago out of which emerged the resolution offered in the House of Deputies from which the Faith and Order movement grew. Between then and now there has been no clergyman more unswerving in his devotion to the cause, or more indefatigable and effective in his efforts.

Significant passages in his address were:

"There is no apportioning of guilt. All have sinned. If unity has slipped away from our grasp it is the common fault of the Christian world. If it is to be regained it must be by the concerted action of Christians. Every section has shared in shattering unity. Every section must share in the effort to restore it."

"What a challenge to Christendom to set its own house in order before it further infect the Eastern world with sectarianism that robs the gospel of its corporate power and gives people a stone instead of bread! The hundred missionary societies in China today are as suicidal for Christianity as the

civil divisions are to her national peace and prosperity."

BY WAY OF ILLUSTRATION.

Take the **problems of the world,** for the world never had more agonizing problems! It seems to many of us as if the world were getting ready for the second and glorious coming of the Lord. National hatreds are not dead. National jealousies were never bitterer. National memories are rankling yet with the catastrophe of the Great War. It looks sometimes as if the only power abroad were that of the prince of the powers of the air. And then come soberer and wiser thoughts. What of the growing movement for disarmament? What of the League of Nations? What of the slowly altering attitude of white men towards the black? Has the prince of the powers of the air begotten these? Some One is moving, though we recognize him not. He does not strive, nor cry, nor lift up his voice in the streets. Evil is always clamorous and strident: he comes as the coming of the morning.

So do I feel through all our great world-problems, which sometimes chill the heart, that "there standeth One among you whom ye know not."—George H. Morrison.

The present writer was officiating some time ago in a strange church. The notes of a sermon lay on the open Bible. The preacher had used as an illustration of the undying character of life the supposed fact that **seeds found in mummies thousands of years old** when planted germinated and bore grain. Many still believe this to be the case.

There is no truth in the familiar statement. Seeds of wheat die as a rule in two years, and few survive as life-bearing for ten years. Mr. W. Guy Johnson has published a brief pamphlet in which he reviews all the evidence that has been produced on the subject, and shows that the story of Mummy Seeds is entirely opposed to all experience, and has no foundation in fact. He concludes his article:

"The matter is perhaps not of great practical importance, and it has been settled so far as the botanical world is concerned; but though perhaps at the cost of disturbing long-cherished beliefs, it is well to correct unfounded impressions. If ostriches do not bury their heads in the sand on the approach of danger, and if mummy wheat will not grow, it is better not to draw on them for illustrations, even if speeches or sermons may lose something that is familiar and picturesque by the omission."—"Evangelical Christendom."

That Syrian Moke.

One of the most notorious characters in the neighborhood was a retired jockey. An indefatigable mission worker had set his heart on winning the man, but even he was surprised when on a certain Palm Sunday the jockey appeared at the mission service.

The lesson that evening was the story of the entry into Jerusalem, and in reading of Jesus "meek and sitting upon an ass" the mission worker vaguely wondered what impression it would make upon the jockey, and whether a better contact would not have been secured by reading of the driving of Jehu.

At the close of the service the jockey stayed behind, and with unmistakable eagerness began to comment upon the story to which he had listened.

"Lumme, guvnor, what a jockey 'e'd 'a' made!"

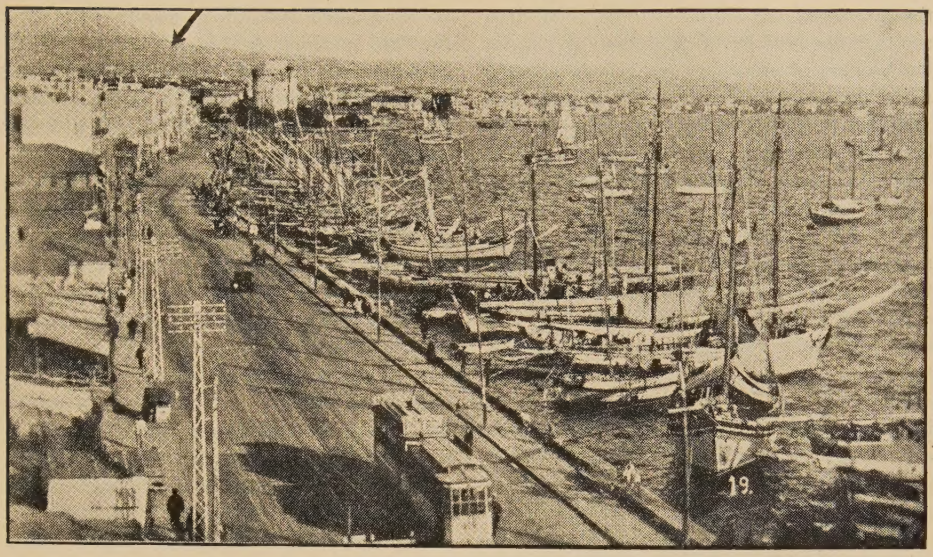
"A jockey? How? Who?"

"Why, 'im as you was readin' abaht,—Jesus. I wish I'd known 'im. I reckon 'e'd 'a' bin a Derby winner."

The mission worker was still puzzled, and explained that he failed to see the connection between the Derby and Christ's quiet riding of an ass.

"Ah, but, guvnor, yer don't see!" persisted the jockey. "You're thinkin' o' them seaside donkeys. It couldn't 'a' bin like that. I know what 'e was a ridin'. It was a Syrian moke. Now, I knows summat abaht Syrian mokes. When my old guvnor give up 'is stud 'e brought over to this country a drove o' the beasts, an' it was my job to break 'm in. Now, I reckon I knows summat abaht 'orseflesh, but I 'ad to give them animals my best. Now, what was you a readin' just now? Didn't Jesus sit on one as nobody 'ad ever ridden afore? And wasn't all them youngsters runnin' in front, wavin' their blessed palms an' kickin' up a dickens of a row? And yet Jesus was 'oldin' 'im in, as meek as anythin'."

The jockey paused. The mission worker



Arrow shows Anatolia College on the sea front, Salonica. (See page 630.)

was too bewildered to speak, so the commentator continued:

"What I want to know is, what did Jesus say to 'im? Us jockeys speak to our 'orses with our 'ands and knees. I'd give a lot to know what that moke 'eard when Jesus was on 'is back. Lumme, guvnor, what a jockey 'e'd 'a' made!"

By this time many comments were rising to the lips of the mission worker, but the jockey again made the only one that mattered:

"I say, guvnor, if 'e could do that with a bit of 'orseflesh, I reckon 'e could do summat with me!"—"Christian World."

CURRENT THOUGHT.

This much I know, looking at life at seventy: men without **religion** are moral cowards, and mostly physical cowards too when sober.

Civilization cannot survive without religion. It matters not what name we bestow upon our divinity,—life force, world spirit, élan vital, creative evolution,—without religion life becomes a meaningless concatenation of accidents. I can conceive of salvation without a god, but I cannot conceive of salvation without a religion. . . . . The cause of Europe's miseries was its lack of religion.—G. Bernard Shaw, in "Liberty."

There are two events in history that can never be repeated: they are Calvary and Pentecost. We speak loosely if we ever use either of these two words about any personal experience. Whatever our sorrow may be, we never know a Calvary; whatever our Christian experience, we never know a Pentecost.

The poverty of our idea of the Holy Spirit is reflected in the hymns we sing about him. In the first place, they suggest that the Holy Spirit is absent, for nearly all of them begin with the word "Come!" He does not need to come, for he is here. Pentecost has happened, and the Spirit has come. Our hymns would also lead us to think that the Spirit is known chiefly by emotion, whereas in the early days his work was connected with the intellect. Furthermore, our hymns have a tendency to make us think of the Spirit not as a person, but as an influence. —W. Y. Fullerton.

I want to say **one word to you laymen,** namely, that we must give our preachers something besides money and criticism. We must give them our hearty support. The three greatest institutions, or the three greatest forces in the world's history, have been the church, sabbath observance and family prayers. For these three things the churches have stood throughout the ages. The future of America is wrapped up with

the future of the churches. Your children are safe not because of policemen or judges, but because of preachers and priests. Sweep away the churches and the preachers, and America crumbles. Only so long as you back the churches and the preachers will America continue to progress along the pathway of her destiny.

Tell the preacher your difficulties, freely make suggestions and continually work for better methods, but do it in a kindly and constructive manner! Preachers and laymen are each rowing different oars, but they both are in the same boat. With only one oar being pulled there is a lot of splash but no progress. Let us see that both oars are being pulled! We are all facing a great problem, and we all must work it out together, each with confidence in the other, each with love for the other, and each unselfishly thinking of the generations to come, with less thought for ourselves. A great problem is facing America, in the solution of which the church must be the greatest factor. Let us laymen give the church more time,—as well as more money,—and insist that the church shall efficiently function.—Roger Babson.

Ancient Life in the Light of Modern Customs.

Rev. Melvin Grove Kyle, D. D.

Nothing is more interesting in the study of ancient life, nor more illuminative of the life we are trying to discover, than the persistence with which customs and languages cling to the soil. In Egypt, in Babylonia, in Palestine, when we would understand something mysterious in the antiquities the explanation often comes from looking round about at the customs of the people of the same neighborhood.

Many of the ancient burial customs of the Egyptians may be seen in the Mohammedan and even in the Coptic cemeteries of today in that land. The gala day decorations depicted on the monuments may be seen in a kind of grotesquerie at any Egyptian village when a notability is coming to town. The crude pottery of Egypt, sometimes thought to represent a primitive stage of civilization, has been observed by Professor Naville among the peasant women who wished cheap crockery for some plebeian purpose. Père Dhorme has shown that the common talk of uneducated Palestinian people, who think they are speaking Arabic, is really a remembrance of the Amorite tongue that has clung to the soil through Hebrew, Greek, Roman and Arabic influence, and is still a living manner of speech.

If I were a young university student with great ambitions, I would get a mission of some sort to Asia Minor, and there would learn the language of the unlettered folk, and from it I would be able to select a sufficient number of ancient words to secure the Hittite tongue.

A most remarkable instance of this persistence of manners and customs that makes the present the preceptor for the past is seen in a learned study of ancient Sumerian architecture as illustrated in the architecture of modern Irak. Professor Dougherty of Yale, in his long survey of that region in the past two years, has gathered a mass of information and illustrated it with pictures that makes it certain that the early architecture of that land has persisted through all the centuries and changes, and appears unmistakably today, and this not for utility, but purely for decorative purpose.

This opens up a source of information on that ancient civilization that is almost prophetic. It points the way to understanding many of the customs of the days of Abraham from similar customs continuing until today.—"Sunday School Times."

WHEN ONE PREACHER WAS CALLED.

Dr. W. Scott Matthew is one of the veterans of the California M. E. Conference. He has had all the honors which his brethren can bestow, and has been editor of the "California Christian Advocate." His semi-centennial address before the Conference had so rich a flavor of Methodism as it was in the Middle West fifty years ago that it deserves a wide reading.

"I was converted when 16 years of age. The old log building long known as the Horse Creek Meeting House, where Peter Akers, Jonathan Stamper, Peter Cartwright, James L. Crane, William S. Prentice, and other sons of thunder used for two generations to hold forth the Word of life with power sent down from heaven had almost literally rotted down, and was ordered closed by the county authorities. So for a

brief time the people worshiped in the nearby schoolhouse. But they soon grew ashamed of their neglect, and built a little gem of a church, which remains to this day. I had the joy of preaching in that pulpit five years ago, when all the countryside turned out, and Clark Dragoo rallied the old choir, composed now of the sons and daughters and even grandsons of those sons of Asaph who were wont to thrill us as they led in singing the great hymns of the church. Pardon me, brethren, but they were some singers fifty years ago! And the old-fashioned 'Singin' Skools' of those days made it possible.

"Revival services followed the dedication of this new church, which was christened Zion's Chapel. William Mailley Reed was preacher in charge of the eleven-point circuit, and his assistant was a fine young fellow just from college, named Thomas M. Dillon. Soon the whole region was ablaze. The meetings continued a full month, and over one hundred persons were led to begin the Christian life.

"How well I remember the night when, as John Wesley says, 'my heart was strangely warmed.' It was the sixth night I had been at the altar, with alternating hopes and doubts and fears. About ten o'clock, when all my companions had risen from the altar with satisfactory evidence of their acceptance in Jesus Christ, I still knelt in darkness and uncertainty. Finally, the pastor called on J. H. Colean to lead in a final prayer. He was a wealthy farmer, and the leading man in the church. He always wept his way to the throne of grace. I can hear him now pleading for my soul! And something happened. Your modern psychology may explain it as it will. I only know that suddenly the tumult of emotion in my soul was gone, and in its place was perfect peace. At the same instant I was aware that I was to become a minister of Jesus Christ.

"Who put those two facts together in the mind of a baffled and heartbroken lad? Long years afterward they told me that as they sat by the sparkling wood fire in Brother Colean's home, eating the spread which Sister Colean always gave the preachers on their return from evening service, the host said to his pastor:

"'Brother Reed, did you know that a preacher was converted at the altar this evening?'

"'How do you know?' asked the pastor.

"'Because,' said Brother Colean with glistening eyes, 'while I prayed for him, God told me!'

"My last letter to that good and godly man was read to him by his son as he lay dying. They said it actually seemed to make brighter for him the shining way on which he went. Thank God for such fathers and mothers in our spiritual Israel!"—"Christian Advocate."

The Seventh-Day Adventists claim to have 250,000 members. They double their membership every ten years. One in every fourteen of them is a full-time religious worker. While the greater Protestant denominations have been retrenching and reducing their missionary force, the Seventh-Day Adventists have sent out 1694 foreign missionaries in the last ten years. Their annual giving for religious purposes is about $90 per capita. Their Bible school enrolment is 20 per cent greater than their total church membership. All of them are tithers, and their free gifts above the tithe for religious purposes exceed the total per capita giving of many Protestant churches.

THE TWO PRAYERS.

Last night my little boy confessed to me some childish wrong,
And kneeling at my knee he prayed with tears:
"Dear God, make me a man, like Daddy, wise and strong:
I know you can!"

Then while he slept I knelt beside his bed,
Confessed my sins, and prayed with low-bowed head:
"O God, make me a child, like my child here,—
Pure, guileless, trusting thee with faith sincere!"

—"The Expositor."

THE MISSION FIELD: AT HOME AND ABROAD.

Some idea of the importance of the **Lagos (West Africa) Bookshop** as a distributing center may be gained from the fact that on an average three tons of supplies are sent out every week from the bookshop to its fifteen branch shops. About 6000 parcels are dispatched annually, in addition, of course, to goods sold over the counter.

At the World Conference on Jewish-Christian evangelization held at Budapest in April the following resolution was adopted:

"We urge Christians everywhere to repentance for **prejudice and persecution**, which unfortunately are not yet things of the past, and which in some countries are identified with Christian organizations. We believe that all unchristian treatment of the Jew and all race prejudice are great stumblingblocks to the acceptance of the Christian message."

A priest who lives less than two blocks from our mission has been selling **pieces of a mattress** which he claims is the one that Christ lay on in the tomb. We do not know how he got it over here, and never knew that Christ had one in the tomb. I wondered why he was not selling the tomb, but another missionary said:

"Oh, of course that was sold long ago! He had to have something new."

Don Vicente, the young man who cleans Mr. Barrow's suits, comes to the mission for armfuls of tracts at a time, and then he puts tracts in the pockets of all the men's coats that he cleans. Thus can each one do his part in giving the gospel message to others in one way or another.—From Costa Rica.

Since the World War **certain regiments of the Indian army** have been open to recruits such as Karens and Kachins. Many of those enlisting are ex-school boys from Christian homes, or non-Christians who have become somewhat interested in Christianity while studying under Christian auspices. It is quite natural, then, that work among the troops is stressed in centers where there are army or military police posts. When the Territorials had their camp in Meiktila, Mr. Dudley improved the opportunity for holding services among them. Fourteen were baptized at the close of the meetings, and others were deeply touched and may come out later.

Of nine recent baptisms in North Mandalay seven came from a nearby camp. Four of these, two men and their wives, were Kachins. One family had been helped by the missionary in time of illness, and shortly afterwards drove out the "nats" from their house. Their next step was to profess Christ and ask to be baptized. When the time was set for them to come before the church, they said, "Two of our friends want to be baptized also." These proved to be people with whom the missionary had been working for some time. Of the other three candidates, two were Karens, and the other was a Burman. There seems to be promise of further ingathering.

On Easter Sunday the Bible Assembly was in session in Maymyo, and at a service for the Karen troops, held in an Anglican church by special permission from the Episcopal bishop of Rangoon, Dr. D. C. Gilmore of Judson College preached to them in their own language, although the rest of the service was in English and Burmese.—"Burma Baptist Bulletin."

The July number of the **"Student World"** (procurable from the World's Student Christian Federation, 347 Madison Avenue, New York City, for 15 cents) is something that every person interested in the Jews will be glad to read. Below we give the contents, which represent fresh studies and up-to-date information. Much of the material will be news even to those well posted on the Jewish situation, especially of course the articles relating to Jewish students in Europe.

Basil Mathews is author of the first named article. James Waterman Wise, son of Rabbi Wise, contributes a striking sonnet entitled "The Jew to the World's Youth." The other contents are:

Some Problems of Jewish-Christian Relations

The Place of Jesus in the Present-Day Jewish Mind

The American Jew

From the Old to the New (from orthodox Judaism to Zionism)

Are Jews Desirable Citizens?

The Zionist Movement

Palestine: An Outsider's Point of View
The Hebrew University, Jerusalem
Jewish Farm Colonies in Russia
Antisemitism
The War against the Jewish Student
Some of the Causes of Anti-Jewish Sentiment in Eastern Europe
Jews and the League of Nations.

"I hope this will prove to the missionaries that they **cannot convert a Chinese,"** remarked a U. S. Marine officer after missionaries had been taken on board a gunboat following the Nanking incident, according to Mrs. F. W. Dieterich, one of the group rescued from that city. But Mrs. Dieterich says in a recent letter to the M. E. Board of Foreign Missions:

"On the contrary, we feel that we have succeeded, as those doing the damage had not come under the influence of our work, while countless Nanking students and friends risked their own lives to help out. Since the Boxer trouble a whole generation of young people have heard the gospel story, and many know Christ personally. Our eyes of faith see yet greater harvests after things settle down again."

Rev. F. W. Dieterich adds this word to that of his wife:

"It is most encouraging and hopeful that those among whom we had been working risked their lives, and many lost their property and did everything in their power to protect us and bring us food and clothing before being taken to the gunboats. And then they stood around weeping and holding the hands of the missionaries. One poor servant came with three dollars and said to her employer, 'This is all I have in the world, but I want you to have it because you have lost everything!' One person told me that he thought every missionary in his group had had his life saved from one to three times by the native friends."

A missionary, keen on Bible selling, who is responsible for the management of a Bible depot in his town, reports the following incident:

"This Bible depot has been the means of opening up **work among high-caste people** as no other agency has. We have sold a large number of English Bibles and Gospels to high-caste Hindus.

"Early one morning a high-caste Hindu gentleman came to the depot and asked the evangelist: 'Who is this Jesus who is mentioned in the tract you gave me yesterday? I have read and re-read the tract four times, and I could not sleep last night. Do you have any books telling more about Jesus?'

"The evangelist gladly told him concerning the New Testament, and the high-caste Hindu gentleman agreed to purchase one for eight annas. But he could not take it from the hand of the evangelist for fear of breaking his caste. So the New Testament was placed on the floor of the shop, and the high-caste Hindu gentleman took it away with great joy.

"This is one of many experiences which we have had at the depot."—1927 Report, Bombay Auxiliary Bible Society.

A Contrast in Conditions.

Mrs. W. S. Lehman.

Christian women in Africa realize fully the bondage of their earlier days. They frequently recall it in their gatherings for prayer and praise. They realize, too, that the men do not like to hear them say that once they were slaves but now are free. More and more they are coming to know that in times past they have been hoodooed and hoodwinked by the deceits of the Devil through the agency of their husbands.

One earnest Christian woman answered most alertly and convincingly the question:

"What did African women most fear before the gospel came to them?"

"Husbands," was her sole and prompt reply.

She is a woman of years' experience formerly in the service of Satan, but now zealous in the service of her Lord. She was one of the unfortunate wives of a most threatening and awe-inspiring heathen, and can today make vivid the anger of her hungry husband.

"Does the pot boil?"

Alas, it does not! The wood is wet, and the fire on the hearth smokes, but the fire in the heart of that heathen "monarch of all he surveys" burns red with rage. "Tôss, tôss" rain down the blows upon that brown body bent low to encourage the tardy fire. She sees again in imagination the elephant raw-hide hung in a convenient

corner for such occasions. She feels again the body strain as he ties her wrists together with many strands of bushrope, lashes her to the central upright support of her hut, and leaves her to agonize the weary hours away. All this and much more can she clearly see in her remembrance of the past.—"Drum Call."

Colportage Work in Korea.

There are four colporters working under the direction of the Syenchun station. The Scriptures which net the most profit in souls cost one cent each, being copies of the Gospels, Acts and Proverbs.

In one place a professional comedian bought a penny copy of Proverbs, and said he would read it. The next Sunday the man brought his whole family to church, and declared that he was henceforth a Christian.

In another place a man was found who had been to the hospital here three years ago, had received tracts and heard the gospel, but had backslidden. He was convicted by the preaching of the colporter, and shows every sign of a genuine, revived, spiritual life.

The colporter was working for a week in a town where a revival was much needed. A man possessed with a devil came to the town. He was a notable character in the district, so for four days after the day's work of selling Scriptures the colporter labored with this man in prayer, and was rewarded by seeing the man restored to his right mind. He accepted the Lord Jesus as his Saviour, and that evening had a big celebrating bonfire, the fuel for which was the ancestral tablets and all the paraphernalia which goes with them.

On Friday a poor widow used two of her precious sen to buy a Gospel. Sunday she appeared in the local church and said she wanted to give her heart to this Jesus she had read about. She was shown the way, and acted immediately. A rich man bought a Gospel, believed, and burned his ancestral tablets. With him came his whole household of 17 persons, and in order to outfit them all he bought over $21's worth of Scriptures, the largest single sale this colporter knows of. Two colporters have worked steadily all year at Chairyong, and have an average of 1024 portions per month to their credit. They rank with the best ten full-time workers in all Korea. To sell 12,396 portions is a good work in itself, but the preaching necessary to sell that number is surely worthy of our interest. The average sales for all Korea per colporter per month is 409, and the average cost is $22.50. No need to ask for more efficient and economical preaching than that!—Korean Broadcasts.

Japanese Illustration of Temptation Overcome.

I went to prayer meeting last night, and while my impressions are clear I wish to write down the incidents, from his own experience, with which my pastor, a Japanese, illustrated his theme.

He had read the story of Jesus in the little ship with his disciples, and had told us what a difference it does make, and should make, when the Saviour, or anything pertaining to him, is at hand. In some cases it is a stimulant, and in others a check.

It appears that an employee at the next railroad station down the line, who is an inquirer and occasionally comes to talk with him, recently appeared and told him this story.

One day he was acting as gate-keeper, and as the people left the station platform his duty was to collect their tickets as they passed out to the streets of the town. Along came a fish-peddler, with his hands full of baskets and his red third-class ticket between his lips. Thus encumbered he put out his face, trusting that the gate-keeper would take the ticket and pass him on. But the gate-keeper was incensed and angry at what seemed to him like sheer impertinence.

"You're a human being and have hands. I'm a human being and have hands. What d'ye mean by sticking up your mug with your ticket in your teeth?"

The fisherman couldn't do much with a line of people before him and one behind him pressing to get through. Perhaps he too was angry, and did not care to do much, so he simply blew the ticket out of his mouth, and it fell at the feet of the official while he passed on. The gate-keeper went white with anger. He leaped back into the station office to lay his hand on some club or bar with which to give the fisherman what he felt he deserved. As he rushed into the

room his eye fell on his New Testament lying on his table, and a flood of remembrance came, and the fires of passion were quenched. As the heat of his anger passed away he could not but feel glad that violence and complications with the police and his higher officials had been avoided. In this case Jesus, through his book, was not far away from his disciple, who perhaps was as yet following only remotely, and deterred him from regrettable action.—Rev. H. V. S. Peake.

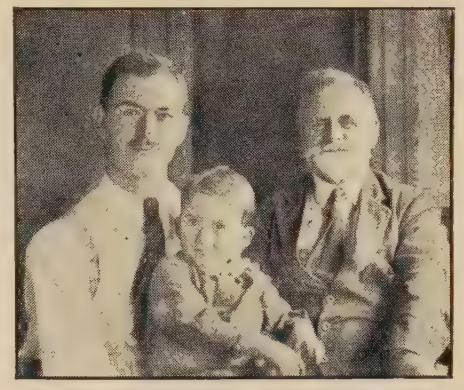
The Holy Land and the Book.

Rev. S. B. Rohold.

Those of us who have been called to labor amongst Israel for over a quarter of a century cannot help but realize that there is a new epoch in Israel's history, and indeed in the world's history. There have been many revivals in Israel's history and Israel's destiny, and it is remarkable that in the last six of these the revival was associated with the Book and the holy ark wherein the tables of the law were kept. On the other hand, whenever Israel became disloyal to the Book the land of Israel became barren and desolate. So that, in spite of her own inclination, Israel has become the "People of the Book." That "Israel and the Bible are one" is an infinitely true saying of the rabbis.

Now we see the approach of the seventh and final revival. As missionaries our great difficulty used to be to induce the Jewish people to read the Book. It was hard enough to get them to read the Old Testament. True, there has always existed a great love for the Book, and a reverence, yea, a fear of it, but its intelligent, thorough study was not common. The Talmud, the traditions of the rabbis and the leaders, and the thousand and one commentaries, were far more studied, and the Jews were better acquainted with these than with the Book itself.

"Can you not sell the Book?" was the question we were usually asked, and the missionary had always great difficulty in explaining why he could not sell the New Testament. There was difficulty even in selling the Old Testament, and we had to ask continually for grants for free distribution of copies of the Word of God. What abuse, what humiliation the colporter had



Dan Crawford and his nephew, George Edwin Tilsley, M. D., who has succeeded him in the work at Luanza, Congo Belge.

to endure in endeavoring to sell or distribute New Testaments, and what difficulties he had in explaining his position to his committee! Truly the position of a colporter in those days was a sad one. It is therefore with deepest gratitude to God that we are able to put on record that "old things have become new" with regard to the distribution and sale of the living Word of God to the Jewish people, particularly in the Holy Land, the land of the Redeemer.

Economically, Palestine has been passing through a great depression, I suppose the result of the world's economic situation. The Holy Land is still dependent on the bounties of the nations. While a great deal has been accomplished in making the land prosperous, and the progress in the agricultural districts has been far more than we ever expected, and new settlements are springing up all over the plains of Jezreel, Megiddo, Carmel, Nazareth, Upper and Lower Galilee, it now seems as if, as by a miracle, all the financial springs have dried up. The buying and selling of land has stopped, and there are many other visible signs of depression. Thus the poor people have become short of money. It is most pitiable to go into some districts, and yet at the same time it is most encouraging on arriving at one of the colonies to see the people all flocking around the car of the missionary to buy his books. Everyone wants a New Testament in Hebrew, but not everyone has money. These Zionist halutzim do not always get money. In some of the settlements they do not use money. They

get tickets, in return for which they obtain bread and the other necessaries of life. One's heart was touched to a degree when a hard-working young man, who had given up everything and was now laboring on the land as a common laborer to rebuild Zion, having no money in his possession, offered his last bread ticket for a Hebrew New Testament or a Hebrew Bible. Witnessing this, what can we say but "Come and see what the Lord has done!"

There is now a new phase such as Hebrew Christians have never faced before, and in the history of Jewish evangelism, namely, a shortage of Hebrew New Testaments. Many Jewish missions formerly had large stocks of New Testaments, which friends had kindly sent to them from time to time for free distribution. The Bible Society's agencies always had large quantities of Hebrew New Testaments in their depositories for years, but now they cannot supply all that we need. For example, the large Hebrew New Testament by Professor Delitzsch is not to be got: it is out of print. I visited the Bible Society's depot at Port Said, which is the headquarters for the whole of the East. I wanted 500 copies, and they told me they had not got one. So in order to induce the Bible Society to reprint this, we gave an order for 1000 copies. Then again, there was a small pocket edition of Salkinson's translation of the Hebrew New Testament. This I understand is also exhausted. These facts prove beyond all doubt that the Hebrew New Testament is in such demand in these days as never before in the history of Jewish missions. We trust that loyal friends of Israel will make this a matter of prayer, while at the same time uniting with us in praising God for his wonderful grace manifested to us in this ministry, and seeking of the Lord that we may see even greater things to the honor and glory of his most holy name.—"Jewish Missionary Herald."

STEPS TOWARDS A UNITED CHURCH OF PERSIA.

Bishop John H. Linton.

It is proposed to hold an Inter-Church Conference in Isfahan, when one of the main subjects will be the consideration of steps towards a United Church in Persia.

The church in the North and North-west of Persia came into existence as the result of the work of American Presbyterian missionaries. In the South of Persia the workers were Anglicans. The natural result is that in the north the church system is Presbyterian and Congregational, while in the south it is Episcopal.

In recent years road construction and motor transport have combined to bring both missionaries and Persian Christians from North and South into closer touch with one another. The old isolation is gone. One obvious result of this contact is that the differences in church administration which were of little account a few years ago have now come into prominence. It is true that Christians from the South are given letters of commendation to the church in the North, and vice versa. It is true that missionaries from the North preach in our church when they visit us, and we preach in theirs. But Persian Christians cannot help noticing that there are spheres in the fellowship from which the Presbyterian ministers are excluded. For example, they may not administer the Holy Communion in our churches. The question is naturally asked: "Why? Are the Presbyterian ministers inferior to the Episcopal? Are their ministerial acts of less efficacy than ours? If not, why this restriction?" Now such questions may or may not seem easy to answer in England, but they are extraordinarily difficult out here. The fellowship that already exists both as between missionaries of the North and the South, and as between the Persian Christians, is a real one, and for the sake of the future of the church in Persia we would fain see all restrictions removed.

A leading Persian Christian recently said in one of our committees;

"If you missionaries can agree among yourselves we Persians will not be long before we have a united church."

That is a challenge and an accusation which compels us to give an answer. If it were true that the foreign missionaries were the main element in preventing the church in Persia from being one, then our responsibility in the sight of our Master would be great indeed. But we are compelled to take note of the unpreparedness of the Persian

church to settle a big question like this for itself, and perhaps we realize more of the difficulties in the situation. To some, especially to the foreigner, the circle represented by a united church of Persia may appear smaller than the circle represented by the Presbyterian and Episcopal churches to which we belong, and it may not seem the best thing to leave a larger fellowship for a smaller one. There is also the danger of imperiling the larger fellowship. Is it possible while gaining the one not to lose the other?

We missionaries, of both churches, have a great responsibility to give the right lead to the Persian church in its desire for organic unity. It is a situation calling for much prayer that we may have the mind of Christ and the guidance of the Holy Spirit. We feel that the mere gathering together of the church from North and South in such a conference, and the acts of unity and fellowship in service being planned for, will strengthen the spirit of fellowship that already exists, and then we may with confidence look to God to clothe that spirit in a body which is according to his will.—"Church Missionary Outlook."

THE DAY'S WORK IN COSTA RICA.

I wish that each of you could see the work of our mission for a week. Some have asked me what a typical day for me in the work is like. A typical day never comes to me. An entire week gives a little better idea, but no two weeks are quite alike, and some are as different as can be.

Every Monday morning I have high hopes that during the week I will get a sermon prepared,—and it is a big task to do that in a foreign language,—write a bunch of letters, read over the new literature received, write an article or two to keep up the interest at home, and a few more things. But with six stations to look after, six workers to pay on a pro rata basis and to direct, Bibles, books and tracts to order, reports to be made to mission headquarters and to the Bible Society, money orders to buy, a draft or two to cash, new benches to order made, rent to pay on four places, and a few more such things, a third of my time is taken. About a quarter of the time is taken up visiting the other places. Then there are callers of all sorts, from the young man with a changed life who comes to be examined for entrance into the church to the unchanged natural man who comes in, makes a big profession that anyone would know was just put on, and who then begins to hint around to find out how much we will help him on his finances if he will attend the meetings. There are a few visits that just have to be made, and then the week is gone with time for but one or two personal letters, a small start on the sermon, a little study of the Spanish, and no new people visited!

Within my heart I wish I might be free from all the routine tasks, that I might devote all the time to the evangelistic work. So let me tell you of some of the other workers instead!

First there is Piadades, a young native woman of Costa Rica. She is the one that gets the visiting done. She is the peacemaker between and within families. She is the idol-destroyer. She brings me the rosaries and the better images that the people give up, and helps them take down the dirty saints, often only pictures, that the people have been praying to before they found Christ, and helps them to burn them. Sunday she has an overflowing Sunday school class, and tells me that it is too big, that before she has gotten all forty to say the Golden Text the time is up, and no time to teach the lesson. But I have to tell her that there is not another room that I can think of where we could put another class. Last month she made 105 visits.

Then there is Neftali Lobo, whom, when we are financially able, we have working folding and stamping tracts, and mailing them to believers who live far from services. At the week end he goes out for a few days to some smaller place to distribute the printed gospel message, and has a service or two. Last time he went to Santa Ana. He was distributing tracts and talking with the people in the public square when some people pointed out a house where they told him the people were always glad to receive tracts. He went, in all good faith, and found it to be the house of the priest. Several gathered to see what would happen. A little girl offered to take the tracts in to the Father. The Father came out angry, and

asked him why he was distributing such things, and if he did not know that the people were not capable of rightly judging such things of religion. Neftali said:

"No, the gospel is so clear that even a little child can understand it. Christ told us to search the Scriptures, 'for they are they that testify of me.'"

When Neftali asked the priest questions he would only laugh, and went to get some tracts to give Neftali in return. That gave Neftali another moment to give a little more of the gospel to the group that had gathered. At his service in Santa Ana some attended who had never before heard the gospel, and said that they were going to come the next time he came out.

But much of the work seems uneventful, and there are many real burdens that tend to break one's spirit and health. We ask part in your daily prayers that God will bring many of these who are lost in darkness into the kingdom of light of his dear Son. We ask your prayers for the enlargement of the chapel here. Twice a week we fail to give the gospel to all who would hear it, for the hall is more than full. Pray for a place in Cartago in which to preach the gospel! A satisfactory place cannot be rented. Pray for the support of workers who are now available for full time work, and are good workers, but without support can give but little time to the soul-saving business! Most of all pray that there may be a great revival in the Lord's work, and many hearts turned from darkness to light! Our needs are many, God's supply is unlimited, and prayer is the power that moves the hand of God.

Yours in the great work,
Ranselaer Barrows.

TROPHIES OF GRACE.

"Only God, Teacher!"

Arriving at Takum for a visit to that town I was told by one of the native Christians that little Baka lay dying with "illness of the back." So I feared that the dreaded spinal-meningitis had come to our district at last.

Baka had been in our boarding school, and was a faithful lad of 12 years of age.

I went at once to the hut where he lay. He had been unconscious for days, and was much drawn with pain, but as I entered his face brightened and he recognized me. He could barely whisper, but I heard the words:

"Sai Allah, Malam, Sai Allah" (Only God, teacher, only God!)

God, to Baka, was our Christ, whom he had come to love and trust. And I recalled those evenings when, hearing the soft patter of bare feet, I would turn to see little Baka, who had come to greet me in the moonlight, to talk of Jesus, to wish me a good night's sleep, and then to slip away as silently as he had come.

As I left him there to die of this relentless disease, my heart was full for the small black boy. But I went rejoicing, knowing that if God took him then it would be to that place prepared.

He is gone, and in his land are thousands of his brothers as precious in God's sight as Baka. But few of them know our Christ as he did. We must be faithful.—Wm. Hood, Sudan United Mission.

Under the Tamarind Tree.

The history of Mattegunta Kotaiah, who was baptized in the baptistry under the tamarind tree in the "Clough garden" last December, is most romantic.

He belonged to the Mala caste. His father took a sub-contract under Dr. Clough in 1876, when he was digging a portion of the Buckingham Canal as a famine relief measure. This father was a man of resource, and grew prosperous as the years went by. He sent his eldest son Kotaiah to study in the school which belonged to one Gangavarapu Jalaiah, which was located in a village ten miles away. Jalaiah was born in a rival caste, but he was a Christian, and sometimes visited the father's village on preaching tours. The boy was allowed to stay in school until he could read and write. In course of time the boy's father died, and Jalaiah died.

A veil drops over the history of the Mattegunta family for a number of years. No one in the family had ever been converted, but the family had acquired 120 acres of fine black cotton soil, which made Kotaiah, according to Indian standards, a rich man. No one in their village had ever been baptized, but five years ago Kotaiah called a Christian school teacher, and helped him to

set up a school and to build a schoolhouse. Year after year passed by, and there were no conversions. The teacher Basavaiah kept asking for one more year of grace, which was grudgingly granted, as the need of teachers like Basavaiah was great for other villages more promising.

At last, in December, Basavaiah's faith was rewarded. Kotaiah and several others, as an advance guard, came to Ongole and insisted on baptism that very day. We did not wait. A chain of sequences which began in 1876 was finding an end. God had been working 48 years to bring it about, and man had no right to interfere. It was a happy day with us and with them, and real fellowship joined us with silken threads as we gathered around the communion table following the baptism.

Another chain of sequences more consequential than the first was started that day. Kotaiah has since organized an evangelistic campaign among the Mala hamlets within a wide range around Alakurapad, and is planning to build a temporary stadium for big meetings to follow the Harvest Festival next April.

Brahmin converts are not so rare as they used to be, but they are still infrequent. In the whole history of Ongole only four have been baptized, but many times that number have applied. This caste is more subtle and sophisticated than the other castes, and more care must be taken to understand the real motive of every Brahmin candidate. As a caste they are far superior in mentality, executive ability and cleanliness to all other castes; and among them are to be found deeply religious men and women.—Ongole Station Report (American Baptist).

Pastor Ha's Story.

"Pastor Ha, tell me how you became a Christian!"

This is what I said to one of our finest preachers in the Yenping Conference. In reply he told me the following story.

"When I was a boy I lived in Mingtsing. My father was an earnest worshiper of idols. He had a painting of a certain animal, which was considered powerful. People came to worship this painting. When leaving they would place next to the picture a small red parcel in which was some money. This brought my father about $80 per year.

Evangelistic Conference of the Korea Christian Endeavor Union.

"One day my older brother in company with other young men visited a neighboring village. One of the party stole some cloth, and when night came hid it under the pillow of my brother in the inn they spent the night in. The next morning search was made for the cloth. When it was found under my brother's pillow he was accused of stealing. Knowing that father was a much respected man, and realizing what shame this would bring to the family, my brother committed suicide.

"When father heard of this he became extremely sad. Frequent visits to the village temple brought him no peace. Even his own famous painting was powerless. He was just about broken-hearted. In despair he decided to make a pilgrimage to Nangchang, in Kiangsi province. He heard of a famous idol there, and was assured that there he would find peace for his troubled soul. Before going he entrusted the care of his family to a friendly neighbor.

"After father had gone, a beancurd peddler came to the house selling his ware. Mother bought some beancurd from him. In talking with mother he noticed how sad she was, and soon knew the whole story.

" 'Why don't you go to the little Christian chapel three li from here? There you will find peace for your sad heart,' the beancurd peddler said to mother.

"Of course she would not consider doing such a thing. On returning home that after-

noon this peddler called on the preacher, to whose congregation he belonged, and told him about this sad family. The preacher called the next day. Even though he was not welcome his deep sympathy was manifest. Before he left he offered prayer for the sad mother and for the broken-hearted father. He called frequently, and always invited mother to attend services at the little chapel. Mother always firmly refused to go.

"A few weeks later she went. She wanted me to go with her, but I knew what fun the boys of the village would make of me, so refused to go along. Mother became a regular attendant at the services in the little chapel, and soon found perfect peace. She then urged me to go also. Finally I went with her, and was deeply moved by what I heard. It was not long before I also decided to become a Christian. The village boys did make fun of me, and called me all kinds of names, but I did not care, for my heart was happy. All this happened while father was on his pilgrimage seeking peace for his troubled soul.

"After many weeks father returned. He first called on his friend to inquire about his family. When he was told that his wife and son had become Christians while he was away, his anger knew no bounds. He was about to rush over to his home and severely punish his wife for such action, but his friend stopped him and said, 'You better not say a word to her about this, but quietly notice what has come to her life.' It was hard to consent to this, but he did.

"On reaching home his wife soon saw that her husband was as sad as ever. She at once sent word to the preacher, who came to see father. He was treated quite harshly, but he was not to be kept away. Again and again he called. Eventually father let him offer prayer. It was a long time before he consented going with mother to the little chapel, but when he did go he realized why his wife was so peaceful at heart. The message also touched his heart. It was not long before he found what his idols, his famous painting, the pilgrimage to Nang-chang, could not give him. The peace of God came to his heart, and he too became a member of that church.

"Later I was allowed to attend a Christian day school. When I finished the course of study I was recommended by the preacher to the Bible school in Foochow. After graduating from there I became a preacher, and was sent to Yenping, where I have been preaching ever since."

He was only a beancurd peddler, but was used of God to lead a broken-hearted father and his family to Christ. One of the children became a devoted preacher of the gospel. He is the pastor who told me the above story.—"China Christian Advocate."

Muttra, India.

Dear Mr. Moody,

Mrs. Clancy and I wish to thank you for your kindness in sending us your magazine. We find it an inspiration. The addresses of those who take part in the Northfield conferences are especially helpful.

You are doing great missionary work by supplying the **Record of Christian Work** to missionaries in all parts of the world. No one can read your magazine without being spiritually helped. May God continue to use you in the great work he has given you to do!

Will you pardon me for referring to myself? This is my 43rd year as an India missionary. I have seen the work of our mission grow from 8000 to nearly half a million members in India and Burma. Last year we had nearly 30,000 baptisms, of whom 1225 were in the Muttra District.

The success of our work is our greatest embarrassment, as the appropriations from our Board of Foreign Missions during the past two years have been reduced 52%, and we have had to dismiss large numbers of our Indian pastors for lack of money to support them, leaving hundreds of Christian communities without pastoral care. Yet the work goes steadily forward, and our Christians out of their deep poverty are giving more and more each year for the support of their pastors. The number of voluntary workers steadily increases.

Communal tension between Hindus and Mahomedans, because of religious and political differences, does not hinder our work among both communities. We are friends of both, and they often come to us for advice. Missionaries are trusted, and they act as peacemakers.

The church of Christ has the largest opportunity in its history for world service. All doors are wide open. Missionaries are now doing the greatest constructive work they have ever done in every country where they are working.

Again thanking you, and with all good wishes for you and your work,

Sincerely yours,

(Signed) Rockwell Clancy.

THE INFLUENCE OF D. L. MOODY ON THE SWEDISH PEOPLE.*

Rev. Frederick E. Pamp.

If I should take a text for this talk the one that most naturally comes to my mind is in John 7. 38:

"He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water."

There are two reasons why I am glad to speak on the influence of D. L. Moody on Swedish religious life.

In the first place, it gives me the opportunity, in behalf of the scores and hundreds of Christian people of Swedish birth and Swedish ancestry who have gathered here annually for these conferences for the last 30 years or more, and in behalf of the outstanding men in the religious life of Sweden who have on their visits to this country made pilgrimages to this place and have knelt at that sacred place over on Round Top, to thank God for what D. L. Moody has meant in the life of the Swedish people, both in Sweden and in America.

Then, too, the recital of the influence of D. L. Moody on Swedish religious life is a tremendous testimony to the power of God's Spirit in one single life to touch not only his immediate surroundings, but to be a great force that is not spent even within the confines of his own nation, but spreads to the uttermost parts of the earth.

For the interest of the thing, how many people are there here at this time who were born in Sweden, or who were born in America of Swedish parentage? (About 100 stood up.) That gives an indication of the interest that the people of Swedish ancestry and Swedish birth take in the Northfield conferences, and it is largely due to the reason that D. L. Moody has touched the life of the Swedish people so deeply.

I was not born in Sweden, and I never have been in Sweden. I am the son of a Swedish immigrant who came in 1869 to Chicago, and I will have a word to say about the way Moody touched his life. But my people are the people with whom I have thrown my life. The language of Sweden I learned in childhood, and treasure it as a beautiful medium of expression.

Things have changed in regard to the Swedish people and their reputation in the world.

It was a Scandinavian who discovered America in the year 1000 A. D. And in these days America has discovered Sweden. They have discovered that the Swedish people are a people of an ancient culture, and they have poured into the life of the world streams of influence that have told for God. For one thing, they had to Christianize the Vikings, or they would have swallowed up all of Europe. They gave the Vikings the gospel of Jesus Christ in the years 800 to 1000 A. D., and from that time on the influence of Sweden has been for God and for the gospel. Sweden was the first Protestant nation; in actuality, the first Lutheran Protestant nation.

Great names have been given to the world by the Swedish people. Gustavus Adolphus has been reckoned the savior of Protestantism in Europe. Sweden has given such names to the world as Linnæus, in botany and science; Swedenborg, and Jenny Lind; and in these latter days that name that has flown about the whole world, Lindbergh.

Henry W. Longfellow said that the Swedish language was worth learning for the opportunity of reading especially one great poet in the Swedish language, Isaias Tegnér. If you will open your volume of Longfellow and read his translation of the "Children of the Lord's Supper," you will get an idea of Swedish literature. It is one of the finest translations, literally and spiritually, of a poem that I am acquainted with.

Then, America has discovered Sweden because of the great Ecumenical Conference in Stockholm two years ago, in which the American delegates learned to know the spiritual power of Sweden.

The visits to this land of such men as Archbishop Soderblom, one of the great outstanding religious figures of the world, and the visit of the Crown Prince of

* Northfield General Conference, 1927.

Sweden, who would rather go to places of art and culture than attend social functions, have opened the eyes of America to the character of the Swedish people.

I am mentioning these things to give you perhaps something that you have not been thinking of, the contribution of Sweden to America's life. Do you know that Swedish was spoken in the early years of the settlement of Massachusetts, for there was a sprinkling of Swedish people among the immigrants who came soon after the landing of the Pilgrims?

Do you know that in 1638 there was a settlement made in Delaware, and that churches were built and schools established, and relations established with the Indians that always were friendly, and that the Swedish people have left their mark in those regions?

Do you know that one man of Swedish ancestry, John Morton, cast the deciding vote for the Declaration of Independence? Do you know that the first president of the United States in Congress assembled was of Swedish ancestry, and had the good sound Swedish name of John Hanson? And that, in the Civil War, all authorities are agreed that the tide was turned with the victory of the Monitor over the Merrimac? The Monitor was the invention of John Ericsson, a Swedish engineer. Some of the guns used in the Civil War of great moment, and plans that were used in the military strategy, were the inventions of a Swede by the name of Dahlgren.

I am mentioning those things to show you that the Swedish people have done something for the world, and something for America.

Now for the subject, the influence of D. L. Moody on Swedish religious life.

There are three streams through which this influence has come.

Through His Books.

First of all, there were the translations of the sermons and addresses of D. L. Moody into the Swedish tongue, and of the songs of Ira D. Sankey.

I was speaking with a Swedish man here who told me that he remembered distinctly in his home in Sweden that almost everybody among the common people had copies of the sermons of D. L. Moody and the songs of Sankey in their homes.

I wish I had time to give you the whole background of the revival movement in Sweden. It duplicated in Sweden practically what Methodism did in England in great revival movements that began some 25 years before the Moody revivals in America and England, and to which the Moody revival was a great impetus and help. The state church of Sweden was at that time inimical to these revival movements, and often sought to hinder them, and the people were cast upon their own resources. They met in little groups in homes, and had someone who would read to them, preferably, the sermons of D. L. Moody, and then they would sing Sankey's songs.

They sang these songs and read these sermons, and men and women were converted to Christ in these little gatherings. The men who did the reading to the people were called in Swedish "Lasare," readers. As soon as anybody was converted to Christ he became a reader, a "lasare," because he read to others. We cannot measure the influence of D. L. Moody's sermons and Sankey's songs in the tremendous revivals that spread into the most remote regions in Sweden.

Then there was the influence that came from Moody among the upper classes, the aristocracy and even the royalty of Sweden.

It came indirectly. I have not had a chance to verify this completely, but I am quite sure I am right in my statements. Influenced by D. L. Moody in England, Lord Radstock became an instrument in the hands of God among the aristocracy and royalty of Europe. There had been already a tremendous influence on the royal house of Sweden, and there was added to that the influence of this sainted man, Lord Radstock, who came in touch with the men and women of the royalty and aristocracy who would not have been reached by the movement among the common people.

The result was that the royal house of Sweden was deeply moved religiously. King Oscar, the former king, father of the present king, was a deeply religious man. His wife was deeply religious. They had one son, a brother of the present king,—Prince Bernadotte,—who renounced his claim to the throne to marry the woman of

his heart's choice. Because she was not of the nobility he renounced his claim to the throne of Sweden in order that he might live as a Christian and marry the woman of his choice, who also was a Christian. He is one of the leaders in the Young Men's Christian Association work in Sweden, and also in the conference at Södertelje. That is a replica of the Northfield conferences in Sweden.

In Chicago.

The second stream of influence over the Swedish people was by direct contact with Mr. Moody, or Mr. Moody's contact with immigrants who settled in great numbers in Chicago and the mid-West.

The Swedish people did not settle so thickly here in the Eastern states at first as they did in Chicago. My father came in 1869, my mother in 1870. They were in the great fire in Chicago in 1871, in which everything they had gathered together was swept away.

Those years were the great years of D. L. Moody's work in Chicago. He had gotten his Sunday school and church going, and it was exerting a tremendous influence. I was born not far from the Moody church in Chicago. Those first years, before the Swedish people had had the opportunity to build their own churches and establish their own worship, Moody opened his heart and his church to them, and he addressed them, and they understood Moody's English.

My father often told me that he had difficulty in understanding English, ordinarily, but when he heard D. L. Moody speak he could understand him.

I wonder why that was? I will tell you. Moody used strong, simple, monosyllabic Anglo-Saxon, the simplest English that can be used, and Anglo-Saxon at root is the same as Swedish. I could give you scores of similarities in words. Mr. Moody spoke in this simple language, and the Swedish people who had recently come to these shores listened and managed to get enough of it to understand.

Then, too, the spirit of the man, that is what went to their hearts, even if they did not understand his words. Here was a man who knew Jesus Christ, and they had learned to know and love Jesus Christ, and here they were in a foreign land. None of us who are born in this country can know what it means to come as strangers into a land whose language is foreign, and establish homes here. Here was a man who opened his heart and his church to them, and spoke to them out of the fulness of his experience of Christ, and even if they did not understand all that he said they understood his spirit and his warm heart.

Then he gave the opportunity for one of our great evangelists of that day, a man whom the Swedish people called the "Swedish Moody," Rev. D. August Skogsberg of Minneapolis, still living and preaching the gospel of Jesus Christ. Moody opened his church for Skogsberg to preach in Swedish, and from that church and other churches there radiated great revival movements that spread to every center where the Swedish people had gathered.

Another reason why I believe D. L. Moody was popular with those Swedish immigrants was because he was a layman. The enmity of the state church ministry of Sweden had alienated the revival movement from the state church. Archbishop Söderblom regrets that the state church did not understand this religious movement, but how could they understand it? The movement in Sweden was largely a layman's movement, and here was D. L. Moody, a layman, a business man, speaking to these people. It reminded them of their own situation in Sweden, where men out of their own groups, who were not ordained and in the established ministry, spoke to them out of the fulness of their experience in Jesus Christ.

So you see what a debt we owe as a Swedish people to D. L. Moody, who above all others seemed to understand our people and to draw them to his heart and to his Christ.

As a result the religious leaders of Sweden have set great store by the memory of D. L. Moody. In 1889, I believe it was, the leader of the free church movement of Sweden came to America for his first visit. His name was Dr. P. P. Waldenstrom. His learning was recognized by Yale University, which gave him the degree of Doctor of Divinity.

When Dr. Waldenstrom was on this visit he came to Northfield, especially to see D. L. Moody. He tells of the visit to Mr.

Moody's home. I have heard the man who accompanied him tell of this visit. He was a singing evangelist, who is still living and singing in Sweden and America, Rev. J. A. Hultman. They visited Mr. Moody, and though I do not remember all the details there are certain things that I do remember that I have read concerning that visit.

Mr. Moody was anxious to hear from Dr. Waldenstrom about the religious life of Sweden, and about the revivals among the people there. Then he asked the singing evangelist to sing some of the Swedish songs. Mr. Hultman sang some of these gripping Swedish songs. Then Mr. Moody asked him to sing a song that he could join in with him, and while Mr. Hultman sang it in Swedish and Mr. Moody in English, while singing that song Mr. Moody burst into tears. He expressed his great sorrow over the fact that the people of God had anything that separated them, and his great joy over the coming of that day when the people of God will all have one language.

Then they knelt in prayer. Mr. Moody prayed in English and Dr. Waldenstrom in Swedish, and then they took farewell of each other, the great leader of mighty religious force in America and England, and the great man, Dr. Waldenstrom, who under God was the means of leading the Swedish people in their free and warm religious life.

Northfield Today.

There is a third stream, and that is the stream of Northfield today.

For the past 30 years or more many Swedish people have come to these conferences. Ministers and laymen, men and women of the churches, and young people, have found inspiration and information and guidance and strength for the work of their churches and for their own spiritual life at this place. They have had to translate it, it is true, into another language, but they have made good use of the influences they have found here.

Let me tell you why I believe Northfield appeals to the people of Swedish ancestry!

In the first place, I think it appeals to us because we have here the religious fervor that our hearts crave. It is not a cold, intellectual atmosphere, but a warm, religious, spiritual atmosphere. That is what draws our people here.

Then, too, the testimony of this place is to Jesus Christ, the living experience of him in life. The emphasis is laid upon a living relationship to Jesus Christ in the experience of life, and that will attract people of all nationalities who have had that experience themselves.

Then there is combined with that an intelligent faith: not a vapor of emotionalism, but an intelligent faith. That appeals to men and women of Swedish ancestry, because in spite of the shortcomings of the state church and its formality and even enmity to the spiritual movements, the state church of Sweden did give every boy and girl in the public schools a thorough grounding in the elements of the Christian faith.

I dare say that often, among the boys and girls who came with their parents from Sweden in the early days and had had their training in Sweden, a boy of ten years would know more than the average adult American church member about his Bible and about the Christian faith, because in the public schools of Sweden every day, just as they studied arithmetic and geography and history, they studied the Lutheran catechism and they studied the Bible.

I have had boys and girls raised in Sweden who came to this country and have been in my Bible and confirmation classes, who have astounded me by their thorough knowledge of the Word of God and of the elements of the Christian faith. With that background, what appeals to the Swedish people at Northfield is also that intelligent faith in Jesus Christ.

Portents of the Age.

The gospel preached in all lands;
Apostasy in the churches;
Science in all the earth;
Spiritism universally recrudescent;
Anarchy in state and morals fast spreading;
Palestine rehabilitated;
Rome rehabilitated.

—Henry W. Rankin.

I find that many of my teachers and workers who are able to read English enjoy reading the **Record of Christian Work**. I put it in their hands, and also pass it out to others who enjoy it. I am planning on taking up the series of Bible studies by Dr. F. B. Meyer in a weekly Bible study here for my people.—Lewis B. Rogers, Burma.

THE GREAT BUSINESS OF LIVING.*

President Clarence A. Barbour, D. D.

I. The Master's Definition of Life.

I came that they may have life, and may have it abundantly. John 10. 10.

Why did Jesus come? This is an age-old question. In a sense, it is a question which hardly seems to need the asking, for he tells why he came. The purpose of his coming was that we might have life, and an abundance of life. The "abundantly" is a reminder of a characteristic of the life and work of Jesus. There is nothing small or weak about him. There is a bigness and a strength about all that he says or does.

Life is a complex and varied thing. Yet it may be reduced to its lowest terms. Life needs definition. Jesus was the greatest of all teachers. One of the marks of a great teacher is clarity. Many of our troubles come from a lack of definition. Jesus never thought or spoke in a muddy fashion. He was always clear. The supreme teacher seems to have thought that some might not understand what he means by "life," so, as recorded in a few chapters farther on, he defines it. In John 17. 3 we are told, "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

As you think of eternal life, of what do you first think in regard to it? I can tell you: you think of the eternity, the duration of it. And why? I suppose it is because of the contrast which eternity presents to the brevity of these human lives of ours. "Our years are like the shadows on sunny hills that lie."

But eternity is not the chief factor. The life which Jesus came to bring must have been wholly desirable, and eternal duration is not always to be desired. Some other factor must be the most vital one. Jesus tells us that knowledge of a certain kind is preëminent in eternal life.

Here again definition is necessary, for there is a so-called knowledge which is not real knowledge. Real knowledge must bear some definite relation to the personality of the one who knows. Some of the most learned men in the world are among the most ignorant of men. They possess knowledge as a book contains the statement of facts. The jewel in the casket may be of great value, but the casket is none the better for all its glittering light. No one knows history who has not the historical imagination, which is the power to visualize and (so to speak) actually live the lives and events which make up history.

What is it to know God? To believe that there is a God? Almost all people believe that. Atheists are few and far between as compared with those who believe in the existence of God. Is the knowledge of God the attempt to dissect his nature and personality? This may be nothing but a lifeless theology: and there is a lifeless, as there is a living theology.

To know God is to have God so come into our lives as to change them, to make them different lives because of our knowledge of him.

To know the holiness of God is so to embody that holiness in our own lives as to hate sin. It is impossible to know God's holiness and at the same time to love sin.

To know the love of God is so to embody the love of God in our hearts that we have a loving attitude toward the world of mankind. The world today needs the love of God manifest in the life of those who are his.

What is it to know Christ? To believe that he is an historical character? Far more than that! To be able to recount his miracles, to tell his parables, to be able to say that when he did this or said that he was in Judea, Samaria, Galilee, or Perea beyond the Jordan? Vastly more than that!

What is it to know Christ? The apostle tells us. "Have that mind in you which was also in Christ Jesus!" That is to say, have that spirit, that mode of thinking, that attitude, which was in Christ, manifesting the Father to those whom the Father seeks.

I refer to only three particulars, among many, in which the spirit of Jesus must manifest itself in us. We need the courage of Christ. How much have we dared, as Peter and John dared, so that by their very

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*Northfield Woman's Interdenominational Home Mission Conference, 1927.

Dr. Barbour is president of Rochester (N. Y.) Theological Seminary.

boldness they told to those who looked upon them that they had been with Jesus and had learned of him? We need Christ's reverence for personality. Do we call out in people the best, or the worst? Jesus called always the best, because of his reverence for personality. He kindled the smouldering spark of self-respect in those who came into contact with him. We need more of the vicarious living of Jesus, and if the call comes, the vicarious dying as well. Sometimes it is easier to die for others little by little than to die for them all at once.

If it be not true that in our measure we are more holy, more loving, more courageous, more appreciative of the best in others, more willing to give our lives for others in loving service, it is idle for us to talk about knowing God or knowing Christ: and so far as we are concerned Christ died in vain.

II. Leading Captivity Captive.

Not every book in the Bible has a key verse. The Book of Job has such a verse. The 42nd chapter and 10th verse reads, in part: "And the Lord turned the captivity of Job." This opens the meaning of the book. Job is a man in prison, behind the bars, a captive, and there are certain factors in his captivity which are common to mankind as a whole, and some of which are present in practically every life.

The Book of Job is an epic poem. The author is utterly unknown; there is no trace of his identity. But whoever he was, he was the peer of Homer, Virgil, Milton and Dante.

What were the factors of Job's captivity?

Job was poor. The Chaldeans, the Sabeans, and the lightning had left him penniless. His wealth had made him the greatest man in the East. His wealth vanished. Poverty is captivity. In the alleged prosperity of the day in which we live, this must not be forgotten. Poverty forbids rest, stints of food, denies proper medical and surgical skill, unless these are accepted from the beneficence of others. It robs of books, it makes difficult the appreciation of the beautiful.

Job had lost by death those who were dearer than life to him. It is not true that all that a man has will he give for his life. There are many things dearer than life. Job was rich in children, and he lost them all. All bereavement, for the time being at least, is an obstacle to prayer. No captivity is more heavy than the captivity of a broken heart.

Job had seen the fading of his life dream. For his children and those who were to come after them he had gathered his wealth: now children and wealth had gone together. That is a dark day in life when the dreams of life have fled.

Job was sick. His physical powers had withered. Every motion was agony. Sickness is captivity. You recall the picture of little Gwen in Ralph Connor's "Sky Pilot," the little girl who loved the trees and the grass and the sunshine. Thrown from her pony, she was told that she would never walk again, and you remember how she fought against the verdict, and resented it. The Sky Pilot, one of those splendid home missionary pioneers, came riding through the canyon to her bedside, thinking of what message he might bring to her, and from the canyon flowers he received his message.

"There are flowers that grow only in the canyon," he told her.

This is true, but no one seeks the canyon flowers. Human nature shrinks from canyon experiences.

Job had lost the support and encouragement of his wife. I suspect that he might have come through the rest of it if his wife had stood by him, but when his wife told him to curse God and die the skies were black indeed.

Job had the wrong kind of friends. When one is in trouble, he is unfortunate to have friends with a rigid philosophy of life, especially such a philosophy as that of Job's friends, who told him that blessing is a manifestation of the favor of God, that adversity is an evidence of the condemnation of God, and that therefore he had sinned. Moreover, they said that this was Job's own philosophy too, only now it had come home personally to him and he could not bear to apply to himself that which he had taught to others.

Job was losing his grip upon God. When the anchor chain of faith in the love of God is broken, the ship of life goes on the rocks. If we can hold to our faith in God,

in his goodness, in his wisdom, in his love, we can weather the worst of storms. But when the face of God is shut from our vision, we are in darkness indeed.

And what is the way out of prison? The words which follow the text indicate the road. When did the Lord turn the captivity of Job? "When he prayed for his friends." That is to say, when the center of Job's thinking turned from self to others; when his astronomy, so to speak, ceased to be Ptolemaic and became Copernican; when the solar system no longer revolved about the earth, but the earth around the sun, then was captivity led captive.

That is the way of Jesus. "I came not to be ministered unto, but to minister." The way of escape from prison is the way of ministry to others in the spirit of him who exemplified that principle of life as has no other in all the world.

(More to follow.)

THE ESSENTIAL RECORD OF CHRISTIANITY—THE NEW TESTAMENT.*

Rev. John McDowell, D. D.

Christianity comes to us in three ways: (1) It comes to us through literary records, which are the survivals of the primitive literature which the religion of Jesus Christ created. These documents now constitute the New Testament.

(2) It comes to us as a factor in our environment. Born in Christendom, we find it around us, and it finds us in Christian homes, Christian schools, Christian churches, and Christian communities,—a complex web of elements woven into social and national life.

(3) It comes to us as individuals through a personal experience, of which one can never altogether convey the secret to his fellow men, but it is none the less real and vital.

Before Christianity was either a literature or a history, before it had manifested itself on the wide fields of community and national life, or worked its way into writings, it was a personal experience. And probably the first and last attestation of its claim and its truth that a man receives is something intimately personal, although many other evidences may come to give it support and confirmation.

In these days of reconsideration of the nature and the claims of Christianity we need all the evidence available in support of our allegiance to it. We should know and welcome the testimony of Christian records, the testimony of Christian history, and the testimony of Christian experience. Let us not make the mistake of putting the whole weight of the argument for Christianity on the credibility of any one part of this threefold testimony! Let us claim them all in the confirmation of our faith, for if either one of them is sufficient, how much stronger will be all their combined testimony! Each of these sources of evidence, of course, has its peculiar and particular contribution to make in the realm of evidence for Christianity, and all are necessary to a full-orbed New Testament Christianity. If we are to be well informed Christians we ought to know the testimony of the New Testament records, the testimony of all Christian history, and the testimony of Christian experience.

For the facts and truths upon which Christianity is based we must go to the New Testament. These writings contain the only authentic knowledge we have of the life and teachings of Jesus Christ. To go back to the beginnings of Christianity we must go through the writings of the New Testament. There is no other way. We need to realize that the only Christ we know today in terms of facts and truths is the Christ of the New Testament. The crucial question, therefore, is not whether the New Testament is inspired or whether it is a religious book, but whether it is true, whether these records are genuine, and whether they are trustworthy as records of the facts and truths of Christianity.

Modern unbelief seeks to overthrow the historical character of the New Testament records, and to treat them as mythological, as Niebuhr treats the traditions concerning

* Northfield Young Women's Conference, 1927. Dr. McDowell is secretary of the Presbyterian Board of National Missions.

Romulus and Remus. In meeting this attack we do well to remember that the events recorded in the New Testament occupy a period not longer than the lifetime of a man. The New Testament consists of 27 independent documents, written by several persons at different dates, as follows: four biographies of Christ, 21 letters by those engaged in the spread of the new religion, one church history, covering a period of about 14 years after the ascension. What I desire to show in this lecture is that the historical evidences of the life, teachings, miracles, death, resurrection and ascension of the founder of Christianity and of its first propagators is of an authentic and satisfactory character according to the principle of legal evidence administered in the courts of common law under our government. Our inquiry, therefore, divides itself into two parts: (1) Are these ancient writings proved to be genuine according to the principles of law applied where ancient documents are offered as evidence in our courts of law? (2) Are the authors of these writings (if the writings are received as genuine,) entitled to belief as witnesses if we examine their testimony as if it were produced in court?

Genuineness.

First, then, as to the genuineness of the documents.

This is a proposition of fact. Such a proposition is proved when its truth is established by competent and satisfactory evidence. "Competent" means such as the nature of the thing to be proved requires. "Satisfactory" means that which will satisfy the mind and conscience of an ordinary man.

The rule of civil law as to the genuineness of ancient writings is clear, undoubted, familiar, perfectly well established, and often applied in the courts. It is this:

"Every document apparently ancient, coming from the proper repository or custody and bearing on its face no marks of forgery, the law presumes to be genuine, and casts upon the opposite party the burden of proving it to be otherwise; and it may be read in evidence unless the opposing party is able successfully to impeach it" (Greenleaf on Evidence, Sections 34, 142, 570).

The writings of the New Testament fall precisely within this rule. These writings are found in the custody of the Christian church, that is, in the place where they would naturally be looked for, and they are found in familiar use in every Christian community from the days of their composition. All the ancient manuscripts of the New Testament we now possess are written on parchment or vellum, and the number and antiquity of these manuscripts are surprisingly great, far greater than in the case of the manuscripts of any of the celebrated and unquestioned writings of classic antiquity, or of any of the universally accepted law books and statutes of Rome or England.

In support of this statement we call attention to the fact that we have today about one thousand manuscripts of the New Testament, of which about fifty are more than one thousand years old, and some are more than fifteen hundred years old. In fact, we have manuscripts nearer to the lifetime of the apostles than we are to the lifetime of the Pilgrim Fathers, and the writers of which could have known those who themselves knew the apostles. We have less than thirty of the manuscripts of Plato and Herodotus, and none of them are one thousand years old. The Emperor Constantine directed fifty copies of the New Testament to be made and distributed, and there is less controversy in regard to the text of the New Testament than respecting that of Shakspere. The old manuscripts are, curiously enough, in the possession of the three great branches of the Christian church. The Alexandrine (called for short Codex A) belongs to Protestant England, and is kept in the Manuscript Room of the British Museum. The Vatican (Codex B) is in the Vatican Library at Rome. The Sinaitic (Codex Aleph), which has later been discovered, is one of the treasures of the Greek church at Leningrad. These manuscripts show us the New Testament as it existed soon after the apostolic days. There has been a good deal of discussion about their age which need not be entered on here, but we shall not be far from the truth if we say roundly that they ranged from 350 to 450 A. D.

Besides these manuscripts we have the

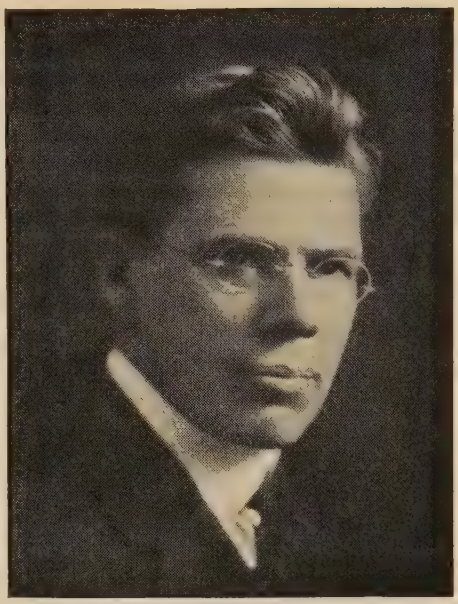
writings of more than one hundred accepted writers, beginning with the latter part of the first century of the Christian era, who testify to the New Testament writings and their genuineness. Among these writers are the following: Eusebius, Clement of Alexandria, Tertullian of Carthage, Irenæus of Lyons, Titian, Justin Martyr, Marcion, Papias, Polycarp. These writers quote so freely from the New Testament records that it has been said by reliable students that we could practically reconstitute the New Testament from their writings. Comparisons show that our present New Testament Gospels were the Gospels of these early fathers. The age in which these documents were put forth was not by any means a mythological age. It was an age in which written records were universally kept, and in which historical literature flourished. It was the age of great historians, such as Livy, Plutarch, Valerius Maximus, and Tacitus. The New Testament writers did not aim to be historical writers. They describe no political conditions. They simply set forth the public life and ministry of Christ, and the propagation of his teachings.

It is true that we do not have anywhere the original manuscripts of these New Testament documents. Critics have laid great stress on this fact, and have argued against the character of these copies as evidence. It should be remembered that this same objection should apply to almost every record of antiquity, and to all the undisputed writers of Greece and Rome, and would be no objection at all in a court of law.

Credibility.

The second part or division of our inquiry concerns the degree of credit to which the writers of the New Testament are entitled as witnesses to the life and doctrines of Jesus Christ on the principles of law as applied in our courts in trials of fact, or jury trials.

"When witnesses are examined in court, where there are no circumstances which create suspicion, every witness is presumed worthy of belief, unless the contrary is shown; and the burden of impeaching his credibility rests on the opposing party" (Starkie on Evidence, 16, 480, 521). The



Dr. John McDowell of New York.

credit due to witnesses depends, first, on their honesty; second, on their ability; third, on the number of witnesses and the consistency of their testimony; fourth, on their opportunities for observation; fifth, on the coincidence of their testimony with collateral circumstances (1 Starkie, 480, 545).

(1) These witnesses are entitled as respects their honesty to the benefit of the elementary maxim of the law that men speak the truth when they have no prevailing inducement to the contrary. This presumption is allowed every day in our courts. Now, the testimony of the Christian writers was against all their worldly interests. Their new doctrines were extremely offensive in every community where they were preached. They were held hostile to public order, and led so good a man as the Emperor Marcus Aurelius, the Stoic philosopher, to put Christians to death. And these witnesses looked for nothing but opposition, persecution, imprisonment, and violent death. It would be held in court under these circumstances, and a judge in a trial of facts would so charge the jury, that these motives would operate to lead them to state what was true. Moreover, it would be impossible to read their lives and writings and their sacrifices and not feel that they were men of integrity.

(2) Respecting the ability of these witnesses to discern and know the truth of the facts which they relate, it is clear that the opportunities which they had, many as eye-witnesses, were such as to attest the truth of what they say. The common law in our courts presumes that men are of the average integrity and intelligence. No lawyer is allowed to argue in court against the integrity or intelligence of any witness where there is no testimony against his intelligence or against his integrity.

(3) Concerning the number and consistency of witnesses and of their testimony, it is sufficient to observe that every day in court a substantial agreement, where there are several witnesses sworn to the same transaction, is considered sufficient. In the New Testament writings there is enough of discrepancy to show that there could have been no prior concert among the writers, and there is such substantial agreement as we might naturally expect in upright and independent narrators of the same transaction.

(4) Respecting the conformity of the testimony of the New Testament writers with experience and truth, this is conceded in general by skeptics, except where the facts are such as do not frequently occur in human experience, particularly as regards the miracles of Christ. It is not within the scope of this lecture to discuss the argument pro and con respecting miracles. I may, however, observe that the evidence which supports the miracles of Jesus Christ is exactly the same as that which supports the facts of his existence and his teachings. The authority is the same, the title to belief is the same. If the deity of Christ be accepted, then it is impossible to deny belief in miracles. In respect to every miracle which is related in the New Testament the facts were plain, intelligible, transpiring in public, and such as no person of ordinary powers of observation could mistake. The blind and lame who applied to our Saviour were relieved where they were known in the community to have been blind and lame for many years. In every case of health restored the various conditions of the sufferer were known to all, and all saw immediate restorations, all heard the words of the Saviour. I repeat that these plain and simple facts were easily seen and comprehended by persons of common capacity.

If such facts were substantially testified to by different witnesses of ordinary intelligence in any of our courts today, the jury would be bound to believe them, and a verdict rendered contrary to the testimony of such witnesses to such facts would be liable to be set aside by the court as a verdict against evidence. In the case of a man born blind, known and shown to be blind from his birth, if his restoration to sight were the fact in question and established by such testimony, according to the rules of evidence in our courts, no lawyer would be permitted to argue against the fact.

(5) As respects the coincidence of the testimony of the New Testament writers with contemporaneous facts, the rule of the law is that after a witness is dead and his narrative is under examination, its truth can be tested only by comparing its details with contemporary acts. The test is an accurate one, because he knows there is danger of detection by comparison of what he states with other occurrences of the same time and place; and consequently the law lays down the rule that variety and minuteness of detail are tests of truth. Accordingly the force of evidence rests upon the nature of the particulars which are involved in the statement. The difficulty of fabrication in respect to all the statements, and the facility of detection, remove suspicion of contrivance and design (Starkie on Evidence, 496, 499, 523, 585).

We should treat the evidence of the New Testament writers as we treat the evidence of other men, as to other things; and we should judge these writers as we judge other men when testifying to human affairs in our ordinary tribunals in regard to ordinary transactions. The witnesses should be compared with themselves, with each other, and with the surrounding facts and circumstances. That is what is done in our ordinary courts, and an examination of the statements of the New Testament writers, according to these rules of law, will lead to a conviction of their truthfulness as well as their ability. The contemporary writings which have come down to us have been found to confirm these writers. We can

compare their statements with contemporary authors and we can verify the circumstances to which they relate. If time permitted, many examples of such comparison might now be given.

It is evident that the writers of the New Testament were not poets, dwelling in the realm of imagination. They were not philosophers, weaving some more or less ingenuous explanation of the universe. They are not advocates, arguing for glory. They claim to be witnesses to plain facts. They walk on common earth. They bring us not arguments, but a personal experience which is stated in the record as follows: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father and was manifested unto us. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his son, Jesus Christ. And these things write we unto you that your joy may be full. This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (1 John 1. 1-5).

It is clear that these writers claim to offer us not speculations, but facts; not syllogisms, but history; and that they do this with the accent and authority of personal witnesses. Indeed, these writers of the New Testament give us the strongest proof of their sincerity, namely, they lived only to tell their story, and they died as martyrs for the story they told.

The demand of the modern truth-seeker is, Back to the beginnings of Christianity, back to the actual founder of it, back beyond creeds and organization to the original Jesus! This demand can be met only through the New Testament. Outside of it we have no authoritative information as to the beginnings of the Christian religion.

If, therefore, we are ever to come to the Christ of reality and not the Christ of vagary and fancy, we must come by way of the Book, namely, the New Testament. No other body of documents can afford the historical background to the revelation given us in Christ, or the immediate historic consequences flowing from it. It is not too much to claim that the New Testament records have been put under the most powerful lenses of modern criticism. They have been scanned by friends and foes alike, they have been taken to pieces and analyzed by the philologist and the archeologist and the modern historian. Surely, never did a fiercer light beat upon any documents than has been focused on the writings of the New Testament. It appears as a result of this high pressure investigation that the evangelical history of Christianity, as embodied in the New Testament, is worthy of all acceptation. Indeed, it may be questioned whether any other history carries such credentials or is entitled to equal reliance. Apart from the historic Christ the Christian faith is insecure, and apart from the New Testament the historic Christ is unknown. We quite agree with John Stuart Mill when he says: "Whatever else may be taken away by rational criticism, Christ is still left,—the unique figure. It is useless to say that Christ as he is exhibited in the Gospels is not historical. Who among his followers or his proselytes was capable of inventing the sayings ascribed to Jesus, or imagining the life and characters revealed in the Gospels?" As Christians we do well to remember that if the New Testament cannot be authenticated, then the facts and truths of Christianity fall to the ground; but if it can be authenticated, then the facts and truths of Christianity stand.

Now, from all this examination we see that the authenticity of no other book is more clearly established than the authenticity of the New Testament. It is an authenticated New Testament which brings us the facts and the truths upon which Christianity rests, the New Testament that fears no fair examination and evades no honest investigation. The New Testament is not only the only textbook we have on Christianity, it is the only title deed we have to Christianity: and any fair-minded jury, we believe, would say that the title deed is good.

(This series to be continued.)

FINDING ONE'S SELF.*

Robert E. Speer, D. D.

A few weeks ago I saw a program of a Young People's Conference in Middlesex County, New Jersey, and the subject for the Saturday evening meeting was "Find Yourself."

I was reminded of a speech of President Woodrow Wilson, made long before he was president, in which he made some sport of the idea of finding or losing one's self.

A friend had been telling a story of a man in the woods who had lost himself, and Mr. Wilson said that that was one thing that no man could do. He might lose or find his way, but he could never lose or find himself. Where he was, there he was.

That philosophy is set forth in an interesting article in a recent number of the "Atlantic Monthly," in the "Contributor's Club," in which some Southern woman draws a beautiful character sketch of an old Negro mammy named Chloe, who had a daughter named Cassandra, of whom she was proud. I must quote from memory.

"Yes," said she, "my Cassandra has always been a self-reliable gal. Even when she was a very little gal she walked all by herself into town, and an old man met her down the lane, and he says, 'I guess you is lost, little gal,' and she upped and said, 'No, I's not. I's never lost. Where I'm is, dat's where I's at.'"

Well, it is a beautiful philosophy, and on the face of it it appears to be plain, but there is not one word of truth in it. We are not where we are at. Usually a great many of us are not there at all. The more important parts of us, as a rule, are somewhere else, and we have to be assembled before we are all there.

There was a change made in the Revised Version of the King James version of the Bible which puts all this in simple and reverent language. Bishop Westcott used to say that he regarded that change as the best thing the revisers did, and that he expected more good from it than from any other change that was made in the translation. It is in the passage in the close of the Gospel of Luke, where in the King James version our Lord is represented as saying, "In your patience possess your souls!" The new version translates it quite otherwise, "In your patience ye shall win your souls."

Those of you who remember the story of Slippy McGee, which was one of the best sellers a few years ago, will recall that Slippy spent his whole life, and that this was what made living interesting to him, seeking his soul, in the hope before he got through he might have found and won all of it.

It is not at all true that where we are, there our true selves necessarily must be. We have a way of describing people who are just a little bit daffy: we say that they are not all there. But the tragic thing is that that is the truth about every one of us. No one of us is "all there." The best part of us, as a rule, is far away, and we have to spend all our lives trying to get possession of it and make it our own. "Finding ourselves" is no simple philosophy at all.

Finding.

When one stops to think just what the word "find" means he realizes that the plain and obvious meaning of it is not by any means the whole of it.

When we talk about "finding" anything, ourselves or anything else, as a rule we mean, "to discover and get possession of it," and that is quite a legitimate meaning of the word "find." But if you stop to think a little bit, you will discover that there are other different meanings of the word than this obvious, superficial one.

It means for one thing to furnish, to maintain, to support, to carry on.

In central Pennsylvania to this day, if a farmer advertises for a man to work on his farm, or is dealing with an applicant himself, he will say to him:

"The wages are twenty dollars and find yourself, or ten dollars and found."

By that he means that he will pay the man twenty dollars and he will take care of himself and look after his own board and lodging, or he will pay him ten dollars and provide those things for him. In the

* Northfield Young Women's Conference, 1927.

latter case the man would be found. In the former he would have to find himself.

That is an entirely legitimate use of the word. A great many of us never find ourselves in that sense. We are merely dependents, or copies. We never furnish ourselves, we do not maintain ourselves, we do not carry and support ourselves. We simply fall in line with some superior or coercive influence that takes us up into its lap, and we live our lives utterly unfound of ourselves.

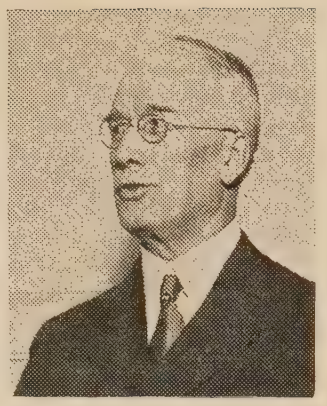
To find ourselves is to shake off these conditions and constraints to which we are subject, and be free. Economically and spiritually the same thing is true.

In the interesting autobiography of Dr. George A. Gordon, entitled "My Education and Religion," he is speaking in the first chapters of the old Scottish life out of which he came. It is a beautiful picture of the realities of that life, and he lays quite bare all that was hard and bitter in that life. But he justifies the Scotch of any charge of miserliness or penuriousness. All that thrift of theirs, their care for the baubie, their anxiety over little expenditures, and their parsimony, he contended was just a part of their self-respect. They were thrifty because they meant to be independent, and no man of them thought that he was ever independent until he was economically independent.

That is a hard lesson, but it is an absolutely true lesson. It is a hard lesson in foreign missionary work for these churches over the foreign mission field to learn, as in the Chinese churches perhaps most of all today, that they cannot really have their independence without being economically self-dependent. They never can. No society, no nation, no government, no individual, ever can be absolutely free, found of his own deeper self, unless he has caught this true super-independence, and can stand on his own foundations, alone and free.

That is not the only meaning of the word "find." It means not only to furnish and maintain and carry: it means to know, to control, to be assured of.

We have not "found ourselves" until we are in the mastery of all those resources that are potentially but not yet absolutely ours.



Dr. Speer in action.

There is many and many a lad in our colleges and schools who seeks to make his name in athletics, and the trainer says about him:

"The boy is promising, but he has not found himself."

In truth a great many of them never will find themselves, even in that sphere: just as in higher spheres of human effort there are many, many men and women who never find themselves at all. They never come into control of themselves. They never are absolutely sure about themselves. They never have gained the mastery of all their weapons and their tools.

President Harrison became, before he died, one of the readiest and most adroit extemporaneous speakers in America. I think a great many people regard the tour that he made as president, when he went all over the country speaking, as one of the greatest triumphs of the kind in our history. He was not relying on anybody else. Nobody wrote up for him the appropriate speech for each new community, as is done for royalty. He had to do it all himself. And wherever he went he spoke out of his knowledge and understanding the most appropriate and fitting words, and many wondered how he got that gift. Many were sure it must have been born in him. Nothing of the kind! It is said that when he began his life as a young lawyer in Indianapolis he was so poor and inept a public speaker that he had to write every word he was going to say, and he would read this off in the court room and before the jury, which was as ineffective as any-

thing could be. One time a case in which he was engaged dragged on into the evening, and the only lights in the court room were a few kerosene lamps that neither he nor anybody else could see to read by. When he arose to make his address to the jury he was absolutely helpless, and lost his case. The story runs that he went out from the room resolved that he was going to find himself, and he set himself to work until he dug up the capacities that had been buried all the time, and that represented his own truest and best self, and found them, and became their master, and brought them under control.

That is the great truth that Mr. Kipling has described in such lovely and fascinating way in the story of "The Ship That Found Herself." The ship was not found until she went out of the dockyard and met her testing, and became intelligent, self-understood and mastered. There was no self-consciousness that made effective achievement possible until in a great storm the ship was tested through and through and there found herself, and did her work ever afterwards in power and effectiveness and joy.

To find one's self is not a bit the simple thing that old Chloe thought when she described Cassandra, not a bit the simple thing that Mr. Wilson represented when he said that a man was just where he was, and that he could not lose himself, or "find himself lost." That is just what he can do.

Self.

When you turn over the thought of how deep that one idea of finding is, then go on to consider how much deeper the idea of one's self is! Do this, and that old simple philosophy breaks down still more! For self is not a simple thing. We know how complex and diverse and multiform these supposedly simple selves of ours are.

I remember a sermon by Dr. James Stalker, preached years ago at Yale. It was entitled "The Four Men," and it was from the verse in the first Epistle to the Corinthians where Saint Paul is saying, "With me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self, but he that judgeth me is the Lord." Dr. Stalker went on to say that there were four men in every man: the man as he appears to the world, the man as he appears to his friends, the man as he appears to himself, and the man as God sees him. But those are not four men. Those are only four different aspects of the one man, the one man who is known to his friends, to the world, to himself, and to God.

A man's self is even far more difficult and complicated a thing than that. Every one of us knows that we are a great many different personalities, some of them contradictory, some of them near and some of them far away. Some of them we have to chase for our best, and can only win at the end when the sun is going down.

A few years ago there appeared in one of our magazines an article by Professor William James, entitled, "The Powers of Man." In that article Professor James, as the greatest psychologist we had in America, was arguing that it was all nonsense to say that human beings were a simple creation, such as the philosophy of "Where I am, there I am at" presupposes. He argued that every one of us was many different persons laid one on top of the other, and that most of us never knew anything but the top superficial layer of this multiform personality of ours, and that the real men and women are the ones who dug down and through and freed the great reservoirs of achieving power, the men and women who know how to pierce through to the deeper layers, deeper and deeper to the buried capacities and find down there their own true and strongest selves.

I can illustrate the principle by a story out of the life of John Lawrence, viceroy of India. He went out to India when he was 18 years of age, a raw Irish boy who had grown up in a modest and capable family; and he made up his mind to find what was honorably to be found. One of his first appointments under the East India Company was to the collectorship of the Jullundur Doab. "Doab" means "Two Rivers." He was the head official in this area between those two rivers in the Punjab in northwestern India. There he came to know the language of the people themselves. All year long he stayed among his people. Perhaps that was before the days of Simla and the relief of hill stations in the hot weather. All the year long he lived on

the plains, working with and serving those who had been given into his charge. In the evenings he would sit out before the houses with the elders of the villages, and found out every night something more about India.

One day they brought him word that one of his villages was on fire, and he rode out on his horse in order to make sure that all his people were saved. On the outskirts of the village he met the old men, who told him that everybody had been got out but one old woman, and she would not leave her home, and they could not force her to go.

Lawrence asked where the house was, and they pointed down the street. He walked right down between the fires until he came to the door of her house, and looking in he spied the old woman sitting on a big bag of grain on her beaten earth floor. Lawrence called to her to come out, but she refused, and explained that this bag of grain was all that she possessed, and that as without it she might die of starvation she might as well stay and die in her house. When Lawrence pressed her to come and she refused, he walked in, the burning embers falling on his head, stooped over and picked up the bag of grain, threw it on his shoulder and walked out, the old woman following behind.

The next day, as he was sitting in his house, it suddenly occurred to him that that bag of grain had been extraordinarily heavy, and he was curious to discover how much he had picked up in the excitement of the fire. So he rode out to the village again, and found the old woman and the bag of grain, and he could not lift it from the ground. But the day before he had picked it up as though it were a light thing, and walked away with it. The power to do it was there, buried in the man all the time. All that was necessary was the inspiration, the challenge of some human need to release the power and allow the man to find his own real, effective self.

The same thing is true in measure of all our lives. There are many selves in each one of us, and one of the great glories of the Gospels, as you turn back and read them, one of their greatest fascinations,—it must have been one of the things that made life so intensely interesting to those about Jesus Christ,—was the way in which he could always find double personalities in the men with whom he met, and uncover for every man his own best possible self, which Christ had power to create and unfold.

Sometimes, to be sure, the real self was the worse of the two. That was the case with Judas. The outside man was not the real Judas. He was rather a plausible man, and others trusted him. He was made the treasurer and business manager of the little band of disciples. But all the time, the Gospels tell us, Christ looked right through him and saw that the real man was a liar and a thief; and by and by Judas found himself, and when he did he went out and hung himself.

Sometimes, as Christ found these two men, there was not much difference between them. I think this was the case with the rich young ruler. There was nothing more found inside him. He was only what he was on the outside. When Christ tested and revealed him there was no more to him than already appeared, and he went away sorrowful because he had great possessions, but also because there was nothing more to be found than was found.

Sometimes, however, Christ met men with real selves still to be found. That was sometimes possible. For example, it was true of Simon Peter.

"You are," said Jesus to Simon. "Come with me, and you shall be! You don't know yourself as I can make you, but come with me and I will find you!"

And men went with him, and found that what he said was true. Years afterwards, when he was gone, they passed out into the world an entirely new group of men who had found themselves through Christ, and who went out possessing their lives in all the freedom and independence of their real selves, controlling their powers, and controlled by a far greater power, to change the face of the world for all the ages that are to be.

Where Find?

We were brought here to Northfield by a wiser and more loving mind than our own that we might begin this acquisition of our own true and deepest and richest selves.

And I want to tell you now about the mode of acquisition.

Where are we going to find ourselves?

Well, we may be sure it is going to be in some bright and light and joyous place.

No man or woman ever found himself or herself among the shadows of shame, or where anything dark or hidden needs to be concealed. You and I are never going to find our better and our best selves there. We may be sure it will be in some joyous and sun-lit place.

There are some great passages in one of the finest sermons that Phillips Brooks ever preached to young people, entitled "A Choice Young Man." In that sermon Phillips Brooks sets forth his idea of what a true life would be, and one of the noblest touches of all is his appeal to live life in the light, free of all shadows and night. If you and I want to find our real self, it will be in the atmosphere of light and of gladness and of joy that we shall find it, in the place that is Christ.

If we want to find it, in the second place, we must set out after it regardless of the years.

That was St. Paul's mode. Time was of no significance whatsoever to him except as the essential condition for that great quest on which he was engaged, which he knew would never be completed until at last time for him was done, and the fight was over, and the ship was ready to sail into its harbor of rest. "I count not myself yet to have apprehended, and I know that I am not yet perfect, but this one thing I do, I press on, if so be that I may lay hold of that for which also I was laid hold on by Jesus Christ." And all through his days he met whatever test came in the way of that great search, and with Christ's help would never surrender.

Well, let me sin, but not with my consenting:
Well, let me die, but willing to be whole:
Never, O Christ, so stay me from relenting,
Shall there be truce betwixt my flesh and soul!

These were metaphors for St. Paul of his false and true selves. There were the two men in him, and for him the false self must die and the true self be brought to life and power.

I read of a book of one of our modern psychologists the other day which said that the poet's idea about our rising on the stepping stones of our dead selves to higher things was false. "We do not rise on dead selves left behind," says some of the modern psychology. All the worse, then, for us! There is a self in every one of us that has to be left behind. There are selves that have to die in order that another and richer self may come to freedom, and whatever strength is missing to accomplish this destruction must be not only endured, but sought.

Not I, but Christ.

But that is not the whole of it. The fundamental thing is not struggle, but surrender.

Our true selves are so near that our difficulty in finding them is the ease with which they might be found, and the simplicity of their discovery and possession. For what is, after all, my true self? I am not my true self. According to Christianity, Christ is my true self. And what I need to find is my true self in him, or to find him as my true self in me. The reality of Christianity is just that.

Some years ago there appeared on the billboards in the worst section of London a cryptic advertisement entitled "The Buried Life." It read:

"There is a poem on 'The Buried Life' of which I am often reminded. Your lives are busy, useful, honest, but your faces are anxious, and you are not all you want to be. There is within you another life, a buried life, which does not get free. In old days it got free through old forms of religion, and then men had peace, and were not afraid of anybody or anything. We cannot go back to the old forms,—they are gone with the old times and in presence of the new learning of our days. Many, therefore, have given up religion altogether, and carry about a buried life. It is buried, but it is not dead. When it really hears God's voice it will rise. Men will live spiritual as well as honest lives. They will rest on some One greater than themselves, and have peace. I don't think this life will be stirred by excitement or by irrational preaching, and not always by rational preaching. I believe that in the quiet of a place full of good memories, in the sound of fine music, in the sympathy of fellow seekers, we may better wait God's call. St. Jude's Church

in Commercial Street will thus be open from 8.30 to 9.30 on Sunday evenings. Will you come and give yourself even ten minutes? It may be that as you listen to the silence, to the music, or to the worship of others, God will speak, and that the buried life will arise, and that you will have peace."

Christ offers himself within every man to every man as the man's own true Christ-given self. Jesus Christ came to be our life for us, to be our own self within us, to substitute himself in ourselves. He is the best self there is, the only perfect self, after whom we were sent into this world to seek, with a certainty that if we sought him and desired him he would be found of us.

It is a lovely thought, last of all, to remember that in some great and true sense our Lord himself walked this way in which he is calling to us.

You know what they said of him when he was crucified:

"He saved others: himself he cannot save."

It was far truer than those who said it knew. He was not able to save himself. He lost himself. Did he? He liveth, and was dead, and lo, he is alive for evermore! He laid down his life and he lifted it up again, and lo, he has with his own life saved the life of the whole world. It is the thought cut into the granite boulder in Ottawa which commemorates a great golden deed of a lad who died in the hope that another might live.

Well, it was Christ's word! If you find yourself, that is your own true self, the self that is Christ, you must lose the other self, the self like you, the weak, failing, impotent, fraudulent self. Lose that self and find another self in him!

It is not far away in Palestine, nineteen hundred years ago, that one has to listen for those words. If you will be still enough you can hear them right here in this place tonight, the words of him who, when he was here, offered himself, each man's true self, to every man. He makes that offer again to us tonight. Don't you think you could hear him making it if you listened quietly in your heart? "Behold, I stand at the door and knock! If any man will open the door, I will come in to him and will sup with him, and he with me." The true self home at last!

We may have it, our own true self, tonight, if we have him, his own true self in us.

NATIONAL STEWARDSHIP.*

Rev. Edwin M. Poteat, D. D.

And seeing a figtree by the way side he came to it, and found nothing thereon but leaves only; and he saith unto it, Let there be no fruit from thee henceforward forever! And immediately the figtree withered away. Matthew 21. 19.

Renan said that Jesus lost his temper that morning. The statement is that Jesus was hungry, and that when he came to this tree, so beautiful with leaves, and found nothing but leaves, he got angry and cursed it. But none of us here are in doubt about this matter of Jesus before the figtree. Renan completely missed the point of the incident. To be sure, we generally judge people by their acts, but sometimes we may judge a man's acts by his character: and we certainly know Jesus well enough to know that he did not lose his temper in the presence of an inanimate object like a tree.

The true interpretation of the incident comes out in the second verse I have chosen, the 43rd verse of the chapter. It is an acted parable, rather than a story or a spoken parable. The interpretation which our Lord himself gives is this:

"Therefore I say unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof."

The recurrence of that idea of fruits goes back, you see, to the barrenness of the tree,—no fruit on it. He is speaking to the Jewish nation, and the fig tree in this parable is the Jewish nation, according to our Lord's interpretation. It is a case of national stewardship forfeited.

There has been wide study of the principles of stewardship in recent years, but

*Northfield Woman's Interdenominational Home Mission Conference, 1927.

the stewardship that has generally been focused upon is personal stewardship. Here we are to focus upon the larger conception of national stewardship.

There can be no question that nations are appointed to certain tasks, with capacities to match. Horace Bushnell has made us familiar with the conception that every life is a plan of God, or at least that God has a plan for every life. And the apostle Paul plainly intimates (recall his address at Athens, Acts 17.26!) that nations have their appointed boundaries. But there is something else in the passage. Their "seasons" is the word you are familiar with. The word may be translated their "opportunities." Nations have their habitations marked out for them, and they have their opportunities marked out for them, and they have their destiny marked out for them.

It is up to the nation, as it is up to the individual, as to whether that destiny shall be achieved, as to whether those opportunities are seized or not.

From that general point of view let me go on to point out matters perfectly familiar to you all, but which I hope may serve to sum up some of the impressions and thoughts of this Conference on Home Missions!

Nations of the Past.

Look at the nations that we are most familiar with! The Jewish nation was certainly appointed to the leadership of the world in religion. The Greeks were certainly appointed to the leadership of the world in philosophy and art. The Romans were certainly appointed to the leadership of the world in government.

The leadership of the world in religion. You remember the word to Abraham. He is the father of the men of faith. As I look over the world today I seem to see that the world is being divided between two classes, those who believe and those who do not believe. Those who are the sons of Abraham and those who are the sons—if they will pardon me, I mean no disrespect,—of Belial. My guess is that Armageddon is to be fought between those two: those who believe that the present scene means something beyond what we see, and those who do not believe that the present scene means anything more, but that death is the end of everything.

Abraham is the father of the men of faith, of believers, and the descendants of Abraham, following in that line, became the leaders of the world in the field of religion. All of the great religious ideas in circulation on this planet today came from the Jews.

Name them!

Monotheism: God is one. Run through your knowledge of the Hebrew nation and of history, and see where that idea came from! Who else had it? That idea came from the descendants of Abraham, who went out from a polytheistic people into a land that he knew not of, under the guidance of the one God, and who built an altar to that one God wherever he went.

Righteousness. Jehovah loveth righteousness. A moral God. Where did that idea come from? Plenty of immoral gods all around the world! The sons of Abraham gave us the conception of a moral God.

Third, a redeemer. "Thy redeemer, the Holy One of Israel."

Monotheism, righteousness, redemption: those are the biggest religious ideas in circulation today in the world, and they came from the sons of Abraham. That confirms our proposition that the Jews were appointed to leadership in religion.

Similarly, the Greeks were appointed to leadership in philosophy and art.

I have seen the statement that the University of Oxford offers 103 courses in Aristotle. Within a comparatively short period the single community of Athens produced thirty men of unsurpassed eminence in philosophy and in art. Pericles found the Acropolis a military stronghold, and he left it the artistic center of Greece: no, the artistic center of the world. The sculpture there is the despair of artists to this day.

Rome was appointed to leadership in government. I suppose that certainly the first world empire was organized by Rome, a world empire in this sense, that it incorporated various nations with varying traditions and culture into a well-organized and well-ordered and well-governed empire, adopting the principle of religious tolerance as basis for so wide a fellowship. And so they built in Rome what they called the Pantheon, a building in which every

god of every nation incorporated into the empire might be set up and worshiped by the people of that nation.

The reason why the Roman empire persecuted the Christians was that the Christians refused to be tolerated. That is to say, they refused to set up their God in the Pantheon, a building that had been appointed for the enthronement of all the gods of all the nations.

In that sense Rome was the first to organize a world empire. It did it splendidly, and bound the empire together with a system of roads unmatched until the day of the steam locomotive. I suppose I ought to add now, until the day of the automobile.

So you have these three among the nations, and the question is, How did they discharge their stewardship?

The Romans did theirs pretty well. They put into circulation world conceptions of government which are in our blood to this day.

The Greeks, Matthew Arnold said, failed because of over-fidelity to their ideal of the perfectibility of human nature, their ideal of beauty: the ideal being insufficient, their faithfulness led to their failure.

He said that the Jews failed by under-fidelity to their ideal: the ideal of righteousness was the correct idea, but they fell short of attaining it.

Here is a striking fact, and I cite it as a fact of history which Jesus sets before us in figure in this 19th verse, the fig tree withered. The Jews have not contributed a single religious conception to the life of the world since the day they rejected Jesus as their Messiah. "No man shall eat fruit of thee from henceforth forever! And immediately the fig tree withered away."

That does not mean the Jews have not held leadership in various fields. In philosophy, Spinoza. In government, Disraeli. In finance, the Rothschilds, who hold the purse strings of Europe. The Jews are the most remarkable race in history. Their glory was that they were the leaders of the world in these great religious conceptions. But the pathos of their situation today is the pathos of a withered fig tree in the field of their special appointment, in the providence and will of God. Only those Jews, who, like Paul, have seen their Messiah in Jesus of Nazareth, only these have continued in the leadership to which their nation was appointed.

Our Own Nation.

You understand perfectly well that I have said all this in order to lay a platform on which to speak about our nation, and the task to which we are appointed in the will of God.

My brothers and sisters, here is one of the most remarkable facts in connection with the history of our nation! This continent was discovered in 1492. Why was it not settled at once? Jamestown 1607-8. Plymouth Rock 1620. One hundred years and more intervened between the discovery of the hemisphere and the settlement of this north temperate zone.

I am no historian, and I refuse to undertake to interpret great historical events like that which I have just cited, but I beg to call your attention to this fact, that between 1492 and 1607 events of world significance occurred in Europe.

1517. That means Martin Luther. It means the rediscovery of the gospel of grace: "The just shall live by faith." The just lives by his own faith, not by the faith of the church.

1588. The destruction of the Spanish Armada and the breaking of the power of Philip the Second of Spain. Philip the Second had a grip on Europe up to 1588 that determined the course of the life of Europe. You know how he determined it.

I suggest that it looks as though this north temperate zone were preserved in the providence of God for 120 years after the Western hemisphere had been discovered in order that it might be settled by sifted wheat. That is, that it might be settled by people who came out of Europe on account of defections in Europe towards Rome and the Romish interpretation of the Christian religion. This nation was appointed to a special task in the will of God.

What were we appointed to do? I think we were appointed to leadership in three or four respects. There is not time to enlarge upon it, but we were appointed to leadership in the theory of government, in the conception of the liberty of conscience, in the creation of wealth, and in world

peace, as distinctly as Greece was appointed to leadership in philosophy and art, and Rome was appointed to leadership in government, and the Jews to leadership in religion.

The theory of government. If you read the history of government throughout the past, there are only two principles in the struggle. One is the rule of one man, and the other is the rule of the people. One is despotism, and the other is democracy.

What you have in the founding of this nation is a consecration of the principle of democracy: and as far as I can read the mind of God in the Scriptures, democracy is the divine idea for society, because it asserts the right of individual man to a share in the government under which he must live.

And so about liberty of conscience. Dear me! How dare one touch the theme without finding his blood boiling at the things our race has suffered in demanding the right of a direct approach to God! Surely, if our fathers meant anything in settling these shores, they meant that every man had the right to an original and personal relation to God in Jesus Christ.

And as to wealth, I get lost in the figures. They run now to billions and billions, and yet other billions. A capacity for the making of money, for the creation of wealth unmatched throughout the world. Nothing in all history approaches it.

I think that the ideal of world peace is implied in the principles which I have already named, namely, the rights of the individual, which means self-determination, and that means self-determination for these other nations; and the conception of liberty of conscience, which means that no man has the right to violate another man's conscience, no man can cross the lines which define the other personality without offence against God; and wealth. And so I say that the world ideal of peace is implied in the fundamental principles on which our nation's life is based.

How are we discharging our stewardship? Well, to go backwards, how are we discharging our obligation to the world on the score of peace? We have given to the rest of the world a spectacle of sovereign states living together in happy union, at least since 1865, when the nation received its baptism of blood. After the storm had passed a man of the people stood on the bloodiest field of them all and said, "Government of the people and by the people and for the people should not perish from the earth." Since then we have been living together in peace, a lesson to Europe and the rest of the world. And we have left a frontier of 3000 miles without a fort.

How are we discharging our obligation to teach the world peace? I am afraid of certain tendencies. How the bill boards are worked! "Let us train ourselves for war!" O God, spare us from training our youth to war! And may God inspire us to hold fast to the conception of world peace, and to be the leader in proclaiming it!

How about wealth? I suppose there is more public spirit in the United States in the use of wealth than anywhere else. Our public men are making benefactions that reach beyond our computation in the figures involved. But I have to say this, as the moral of it all: it is "the same rehearsal of the past. First freedom, then glory; when that fails, wealth, vice, corruption, barbarism at last, and history, with her volume vast, hath but one page,"—the love of money is the root of all kinds of evil, and the nations that have perished have perished after a period of luxury such as we are now reveling and rejoicing in.

How about liberty of conscience? How about democracy?

Let me conclude with this: What if we fail? What if our national stewardship is judged forfeit? You that are concerned in the inspiration of the home missionary work throughout the country, what if our nation fail?

I see our Lord on his way to the capital city of the kingdom of God, and I see him passing nation after nation. He is approaching now a figtree, beautiful in proportion, luxuriant and strong. That is our nation, and our nation must feed the heart-hunger of our risen Lord, or stand withered in the road of progress to the eternal city.

My prayer is that when he comes to us he will find fruit, the fruit of devotion to those ideals, those appointments, which he set before us as our task when the nation was founded!

CHOOSING COMPANY FOR OUR SOUL.*

Rev. John A. Hutton, D. D.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, ... keep thinking on these things; . . . . and the God of peace shall be with you! Philippians 4. 8, 9.

The epistle from which these words are taken is itself one of the credentials of Christianity. There never was a letter like this in the Western world before Christ came. I know something of classical literature, quite enough to warrant me in declaring that in the whole range of that so various and poignant literature there is nothing even remotely like St. Paul's letter to the Philippians.

Were I a stranger to this world, an inhabitant of Mars, for example, an intelligent visitor to this planet, and were a piece of fine writing like the parting of Hector and Andromache in Homer to be placed before me for my perusal; and if, later on at the same sitting, I should be asked to read this little letter of St. Paul to some friends far across the seas; if I were asked to say what I had to say on the one and the other, and on the both of them together, I should say at once, I think, that something had happened in the world between the writing of the one and the writing of the other. I should say that for some reason or other life had taken on a new significance; that the human soul had become more sensitive, more responsible; that life had become more tragical; that we had become capable of suffering more deeply; that, in fact, life had become more difficult.

There is no doubt that the first effect of Christ was to make life more difficult. But that is but another way of saying that Christ has made life more glorious.

The letter is written, as it declares, to the Philippians. Even as stars differ from one another in glory, so churches differ from one another in the place which they hold in the memory of those who have ministered to them. Every man who has ministered to several churches will acknowledge that there was one which was most dear to him. If he is a wise man he will keep his own counsel.

St. Paul makes no secret that the Philippian church was the love of his heart. He did them the immense honor of permitting them to support him in part. He consented, knowing that thereby he would not diminish his prestige with them, to take money from them. I think he would have scrupled, rather, to take money from such a church as the church at Corinth. He would have been disposed, had they suggested remunerating him in any way to say, as Daniel suggested to Nebuchadnezzar:

"Thy gifts be to thyself, O king, but listen to the interpretation!"

It was as though Daniel had said: "Oh, no! I do not wish to have my moral judgment deflected by any subtle entanglement of the kind. I know what I want to say, and it might be that if I received money from you I might be disposed to qualify what I have to say. Keep therefore your money until you hear what I have to say, and thereafter, if you still feel kindly disposed to me, I might find some good use for your generosity!"

Well, years had passed and St. Paul found himself in prison in Rome in the time of Nero. Those kind friends of his were anxious about him, and wrote inquiring after him, inviting him also to be sure to arrange to come and see them again.

How Paul Fared in Rome.

Paul had a difficult task.

A gentleman has been defined as a man who will shrink from giving pain. St. Paul knew that it would grieve those kind people if they learned the bare facts. The facts were bare enough. Asked, as he was, how he was faring in Rome, he replied with as near an approach to a fine prevarication as is possible to a saint. He never once alludes to prison. It would never dawn upon a casual reader that this letter was written from a prison. Had it been myself, alas, there would have been no doubt at all! I should have made a good deal of the fact that I was in prison for Christ's sake. You

* Northfield General Conference, 1927.
Dr. Hutton is editor of the "British Weekly," London.

would all have heard about it. I should have become lyrical in my own case. Which is all to my utter discredit, because surely it is the irreducible minimum of human behavior that we shall consume our own smoke.

It was said of our blessed Lord that his sorrows he shared with his Father, his joys with his friends.

If you are almost preternaturally clever you can detect in the epistle a reference to his position. I will tell you what it is. To the question as to how he was faring in Rome he replied:

"The things that have befallen me have turned out rather for the furtherance of the gospel, so that the name of Christ is known throughout all the camp."

Now, what did he mean by that? This is what I take it to mean. In those old days a prisoner was chained by the ankle to another soldier. Paul says, in effect, "This is an admirable arrangement for preaching. You are always sure at least of one man, because he cannot get away. He has got to listen." Paul took advantage of his opportunity, which was the other man's necessity. And so it happened that on the evenings when this soldier who was chained to St. Paul was let loose, his friends gathered about him, and said, in effect:

"What does that man talk about to you from morning to night? He seems always to be talking. What does he get to talk about?"

Whereupon this good man,—for I do not think a man could remain in such close proximity to Paul day after day without being a good man,—this good man said, also in effect:

"If you promise not to laugh, I will tell you what he talks about. But if any one of you laughs I shall be silent. If any one of you laughs I shall be apt to knock him down."

"Let us hear!" said they.

"Well, here it is," said he. "He speaks hour after hour about one by the name of Jesus. His other name was Christ, but Jesus was the name his parents gave him. He tells me all sorts of wonderful things about him, things he said, and things he did, and things he bore. You might almost say about this Jesus, as this man describes him, that his whole behavior was just the opposite of what yours and mine would have been. Where we would have cursed he would have been only sad. Where we would have been merely sad, he would have said something to uplift a man's heart. Yet he was not what you would call an enthusiast. He was too old to be simply a visionary, and he was too young to be an old dreamer. He was about 30. In fact, he was 33 when he was put to death.

"Now, here comes the part of the story where you may be tempted to laugh, and where you must not laugh. He tells me that this Jesus, who was put to death by crucifixion, was taken down from the cross dead. He was laid in a grave, and a stone was rolled against the door. He says that this Jesus on the third day left the grave, rose from the dead, was seen by this one and that one, by this group and that group, and, last of all, was seen by Paul himself!

"When I said, 'Now, now!' and looked incredulous, he gazed into my face and said with awful seriousness, 'If Christ is not risen from the dead, why am I here in prison?' "

Thus St. Paul answered the anxious question of his friends. "How are you faring?" they asked, and he answered, "The things that have befallen me have turned out rather for the furtherance of the gospel, so that the name of Jesus is known throughout this whole camp."

Their Invitation.

The other matter which formed the burden of their letter to him was their invitation to him to come to see them again.

Now, I rather suspect that Paul knew he was never going to see them again; but once again he does not like to say so. Besides, of course, he was not sure, and so he puts it this way. He says:

"You go on living your Christian life! You do not need me. You do not need anyone to put you into communication with God. You have as direct access to God as I have. You do not need to wait until I arrive, or until any other person arrives, to put you in touch with your great resources in Christ. You can tap the main, just as I can. Go on living your Christian life just as though you were never going to see me again! Work out your own salva-

tion with a scrupulous fidelity and exactness, for it is God who is working in you! And yet, you and I all the time may permit ourselves the hope that one day we may see each other face to face."

Thus far he had reached in his letter when he felt that it must come to an end. He wrote, "Finally." Like many another minister he said "Finally" more than once. That was not because he had nothing to say, as is sometimes the case with us. It was because he had a great deal to say.

Paul wrote "Finally" more than once to those Philippians for the same reason as in the days of the Great War we wrote postscript after postscript in our letters to our children in the trenches. We wrote a letter, and before it was sealed, someone, the mother or a sister, would say:

"Have you closed the letter?"

"No."

"Then I should like to write something more."

Then when she had finished we would say:

"Do not seal the letter! I have something more I want to write."

And she would say: "While you are writing I may as well write too," and we ended by enclosing in an envelope two or three times the amount of written matter that we had first proposed. We found it hard to say "Finally." It is always hard to say "Finally."

Our blessed Lord found it so hard to say "Finally" that he could not say it. And so we read that on the night on which he was betrayed he took a towel and a basin, and knelt down at the apostles' feet,—I verily believe in order to conceal his grief.

"Finally."

Having said "Finally" two or three times, at last Paul says it and knows that it must now be the last word. Again he writes "Finally." He puts down his pen. He looks at that word, and it looks at him, and he says to himself:

"What shall it be? What is the thing I would say to people whom I love, knowing that I may never again on this earth hold communication with them? What is the most important, the deepest, the truest thing that a man can say to his fellow men?"

He thought and thought, and as he mused and mused he took up his pen. This is what he wrote:

Dr. John A. Hutton of London.

"Finally, brethren, whatsoever things are true, honorable, just, pure, lovely, of good report, keep thinking on these things, and the God of peace shall be with you!"

On reflection, I know of nothing deeper that even an apostle could have said. It was the announcement of a great fact and of a great principle, also of a great and deep rule for the interpretation of life, and for the seeing of God. Because all sorts of things are happening everywhere and at all times, and no human soul can bear at the same moment the whole burden and perplexity of this universe. The best that any one of us can do is to make a selection; and the whole art of life lies in making a wise selection.

There are facts in life that seem to mean that this world of ours is a senseless business. There are other facts which mean that this world is the threshold of heaven. What makes faith faith is that it is packed full of personal responsibility. We may choose wrongly, and there is a sense in which no one can prove that we are wrong.

We may give our vote for the lower view of life. But we may give our vote with Christ for the lofty view.

St. Paul said, in effect: "This is an ambiguous world. For myself, I have chosen my way. I have made my bed. I vote for Christ. I believe in Christ."

If God is ever to be known by man, we know him in Christ. But when I say, "I believe in Christ," I mean at least this, "I believe in Christ's insight. I believe in his report about God and about himself. I believe in his way of taking life. I believe in his way of meeting its various poignancies,—poverty, misunderstandings and death."

When I say I believe in Christ I do not necessarily mean that I believe that he is objectively and finally right. I simply believe that that is where I am going, that his is the company I am going to keep down to the last solitary emergency of my life.

St. Paul's counsel, therefore, is almost identical with a counsel which our Lord gave in terms which indicate that, at the moment when he was speaking, he also was giving a kind of final counsel.

In the 12th chapter of St. John's Gospel you will find a passage which is, in substance, as follows:

Jesus said, "While ye have light, walk in the light!" And almost in the same breath, "While ye have light, believe in the light!" And those words are followed immediately by this note on the part of the evangelist:

"These things spake Jesus, and departed, and did hide himself from them."

"Whatsoever things are true, honorable, just, pure, keep thinking on these things! 'Logizesthe,' make these things the logos of your mind!"

"In the beginning," said John, "was the logos, and the logos was with God, and the logos was God." The core of this universe, said John, in our language, is the logos, God. The eternal reason of things, he said, is God. And here St. Paul says, "You should make the things that are true and honorable and just and pure, the logos of your mind. Anchor there, whatever be the length of your cable!"

I crossed a moor, with a name of its own,
And a certain use in the world, no doubt;
Yet a hand's breath of it shines alone
Amid the blank miles round about,
For there I picked up on the heather,
And there I put inside my breast,
A moulted feather, an eagle's feather,—
Well, I forget the rest!

As you are crossing the moor of your life, one day there falls at your feet a white feather. Whatever falls from above at your feet in this world is meant for you.

As you look up you can see a bird whirling in a blue sky from whose wing the feather fell. If you are wise, says the poet, you will stoop down and pick up that feather and put it inside your breast. And when the days come, as they will come, when there is no blue sky, and no whirling bird, and no feathers fluttering like snow to your feet, when you might easily argue that the sky had never been blue, and that heaven had never presented you with such a precious and discriminating gift,—on such a day, if you are wise, you will take the feather out of your breast, and you will look at it, and you will say;

"The light that did burn will burn. He is the same yesterday and today and forever. What has been, is, and shall be, world without end!"

"Whatsoever things are true, honorable, just, pure, keep thinking on these things, and the God of peace shall be with you!" Not "You will succeed, you will make a great name in the world." Not that, necessarily, though even that may be. But this, —you will be a man, you will be a good man, without fear, without reproach, unanimous within yourself, so that when you lie down at night you will sleep: and if perchance you awake in the night watches, you will be quiet.

Because God lives forever he can afford to wait.—Augustine.

Without doubt the failure of so many Christians arises from failure to realize the blessings which are ours in Christ. They do not distinguish between praying for a blessing that they dearly want, but which is not definitely promised, and claiming what is clearly set out in Scripture. In respect to the former, the test is continued prayer, during which God may say to us as to Paul, "Ask me no more of this matter!" but as to the latter, it is not necessary to plead with him to keep his word, but take the proffered blessing from his hands.—F. B. Meyer.

GIDEON'S VICTORY.*

Rev. James Reid.

And the Lord said unto Gideon, By the three hundred men that lapped will I save you, ... Let all the other people go every man unto his place! Judges 7. 7.

This is one of the great stories of history. It is one of those stories that have the power to put iron into our blood and hope into our hearts when we are depressed.

Israel had come to a bad pass. They were living under the heel of their heathen neighbors. The pure religion which they had brought with them, or rather which had brought them across the desert, had nearly vanished in a welter of superstition. In place of their God, the God of the Ten Commandments, they had accepted the worship of Baal, the god of lust and every sensual passion. And with their religion gone the moral fiber of the nation had rotted.

If anyone imagines for a moment that religion does not matter, he has only to read the book of Judges and he will learn that a real religion is the only backbone of national strength and individual character. The nation that puts God out of its life begins to lose before long its place in history. The roots of national virility find their sap and nourishment in the soil of a living faith. We may carry on for a while by the reflected light of a faith that is dead, but the day comes when the light fails. We may go on for a while, as some people do, by the secret inspiration of their father's faith, like a slip-carriage that moves for a space by the momentum of the train from which it has cut loose. But in time like the slip-carriage we will get sidetracked and come to a standstill. So it always happens. And so it happened here.

But there was one man whose spirit began to awake. The Lord called Gideon to save Israel. Gideon determined to rally the nation, and the first thing he did was to gather a little band of men and tear down the emblems of Baal worship, and set up again the worship of God.

It was taking his life in his hands, but it had its effect. The sleeping conscience of the nation was roused. At his call thirty thousand men rallied to the standard.

But now comes the interesting point! Gideon had the soul of a leader because he had a soul that was led by God, and he realized that the number was too big. All sorts of motives had brought these men around him: some because it was popular, some because it was exciting, some because they did not like to be left out of the crowd. It was a mob, not an army. So he took means to test them and weed out the unfit, and when the test was over only three hundred remained.

Any leader might have been daunted. What could he do with this little group against those heathen hordes? But again the Lord spoke to Gideon:

"By these three hundred will I save the nation. Let the rest go home!"

And so it happened. These three hundred went out, and the enemy surrendered almost without a blow.

The Church's Task.

There are two facts that face us today with appalling clearness.

One is the gigantic nature of the church's task. We are waking up to the fact that the church has a task on hand in one way as big and difficult as Gideon's in his.

There is an element of hope in the fact that we recognize that we have a task, and that this is the meaning of Christian discipleship. Jesus came to lead people into a crusade. Some people get into the way of thinking that the church is an institution for helping them to reach and to keep a certain standard of goodness: with its ordered worship it becomes a place of kindly shelter for their souls from the rough edge of life. They are content if they find help in it, or a measure of comfort and hope. It is a kind of ship in which they take a passage that they may cross more or less safely the ocean of life. But that was never Christ's view of it. "Come, follow me," he said to people, "and ye shall find rest to your souls"; but he never concealed the fact that he meant to lead them somewhere. All the time he was shaping them into an army to

* Northfield General Conference, 1927.
Mr. Reid is a Presbyterian minister in Eastbourne, England.

carry the flag of the faith into all sorts of unhealthy places. He gathered them in that he might send them out, and they soon discovered that fact, although when they found what he was after only about a hundred and twenty stayed to see it through.

When we read the New Testament letters we find ourselves in an atmosphere of war. Many of these letters read exactly like the letters sent by some general to the lads in the trenches. "Take your share of hardness as a good soldier of Jesus Christ," writes Paul. "Put on the whole armor of God," he writes again. "We fight not with flesh and blood, but with principalities and powers, with spiritual wickedness in high places." That was the spirit of the church when she was starting out. And the great days of the church have always returned when she recovered this militant note, this note of a high crusade.

It looks as if we were recovering that note today. We have come to see that if we do not challenge the world with our faith and our gospel the world is going to carry out the process of quietly freezing the church to death. And so we are seeing our task with new eyes, and what a task it is! It is our business in the name of Christ to carry the message and spirit of the gospel into the world. We are to meet the foe of the spirit of man in every field. We have got to take the spirit of the kingdom into our homes, our markets, our council chambers. We have to make our stand against the unchristian spirit of greed and selfishness and mere pleasure-seeking, to permeate the world till it is ruled by the Spirit of Christ. What a task it is! And when we look at it we are almost appalled.

Quality, not Quantity.

But a second thing becomes also vividly clear. The weakness of the church, it is not so much its poverty of numbers, it is the fewness of those who are really keen, who mean business.

Someone says that there are over 576,000,000 Christians in the world: but when one looks around he has his hours of depression wondering where they all live. The real truth is that there are but few who really mean their Christianity, few who are carried by it, instead of carrying it. And when one thinks of that one is appalled at the task.

It is for such hours of depression that this story was recorded and prescribed, that it might put iron into the blood. For this is its message, that it is not quantity but quality that counts. It is not numbers but spirit that matters. It is not the size of the army, but the souls of men.

History repeats that story endlessly. The great battles of faith in history have been won by the few against the many.

Think of the Maccabees, for instance, the little band of Jews who stood up to the great world power of their day when that power threatened to swamp their religion and put out their lights! They were only a handful against a disciplined multitude, but what men they were! As we read in the 11th of Hebrews, "they were stoned, they were sawn asunder, they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented: of whom the world was not worthy."

Or think of the men who won liberty for England in the days of Cromwell! "I wanted such men as had the fear of God in them," he said, "men who made some conscience of all they did." And his men were welded into the body known as Ironsides, who carried everything before them.

Or think of the men in Wesley's day, who forced hotbeds of vice and superstitition for God, and carried the spirit of the kingdom up and down the land till a new epoch began in English history! "Give me," Wesley cried, "a hundred men who fear nothing but sin and love nothing but God, and I will shake the gates of hell!" It was the quality of the men that would do it.

Or think of the power that shook the slave trade of America to its foundations! It was men like John Woolman, the obscure member of the Society of Friends. He met with a little group and persuaded them that slavery was wrong, and he and three others were sent out to bring the light to their brethren who were rich and powerful. They met with opposition and scorn, but they persisted, and through their efforts the mighty system of slavery was sapped in its secret foundations. And what kind of man was Woolman? "He was," says his biographer, "a man with a single soul, whose conscience dictated all he did."

It is quality, not numbers, that counts in the tasks of the kingdom. It is the kind of men and women we are that matters most; not the size of our group, but the might of our spirit. "By these three hundred men," said God to Gideon, "will I save the nation."

It Is God Who Works.

The reason, of course, is that it is God who works, not we.

The mistake we often make is to depend on numbers. That is why they may often have to be reduced, and why it is possible that the church may not recover her power till she is even smaller, and every other reason for belonging to her except the right one is gone.

That was clear to Gideon. The Lord wanted the number reduced, lest, having won, they should take the credit to themselves. The real danger of numbers is that men should depend on numbers instead of depending on God. For it is God who works. There is no other explanation.

Whittier the poet in his appreciation of Woolman begins by saying this:

"Nothing is more difficult of explanation by those who look upon the surface, than the strength of moral influence often exerted by humble and uneventful lives. Some great reform which shakes the world takes place before our eyes, some mighty change for which the ages have been waiting, and when we trace the secret we are often surprised to find the initial link in the chain of causes to be some humble individual, the divine commission of whose life was hardly understood by his contemporaries, or even by himself. The little one has become a thousand. And the only explanation is that through the humble instrument the divine power was manifested."

That is the real secret of all great changes, of all moral revolutions, of all the leaps of progress that take this world higher into the light. It is God at work in personalities who are open to him. His power is released in people who are free to love, free to serve, free to follow the light, free to obey the highest. Our personalities are nothing save as they are a torch for God's kindling, a fuel for his flame. We are what we are worth to God for his purposes. Without that spirit set free in our lives and living there we are but a lamp without a light,

Rev. James Reid of England.

an empty shell however cultured or prosperous or popular. "Know ye not that ye are the temple of God?" said Paul. This is the true definition of personality. We rise in the scale of manhood or womanhood as we become his agents. We live in the measure in which he is able to live in us. We grow into power and grace and joy as we become the living medium of his truth, as our insight becomes clearer, our hearts become warmer, our characters become a radiating center for Jesus Christ. These three hundred men out of all that thirty thousand were the real men of the nation, because they were free for God's leading. "And by these three hundred men," said God, "I will save the nation."

Two Qualities.

Now what was the quality of manhood for which Gideon was looking, and for which he devised his tests?

The first was fearlessness. He wanted men who were delivered from fear, so he told them a few things about the difficulties in front of them, just enough to scare those who could be frightened. And twenty thousand of them went home.

But he wanted also wholehearted men, men who would put every ounce of themselves into their task, who would not be thinking half the time of their own comfort and be mainly concerned with food and drink. So he led his ten thousand across a running stream. They were all thirsty, and

all began to drink, but they took different methods. One lot flung themselves down on their knees and buried their faces in the water, as if they were ready to stop there forever. They forgot the enemy for the moment, forgot everything except that they were thirsty. Had the enemy come on them at that moment they would have been at their mercy. The others, only three hundred, bent down and caught up the water in their hands as they crossed. The first thing in their minds was not the water, nor their thirst, but the foe in front. They were wholehearted fellows, those three hundred, all out to beat the foe and save their nation. By those three hundred, those who were delivered from fear and half-hearted purpose, the nation would be saved.

That was a touch of real genius, the genius of leadership.

Garibaldi devised the same test. When he went out of Rome after holding the city for months on his first campaign, he made his great appeal for men who were worth while. "Soldiers," he cried, as he stood at the city gate, "I offer you no food, no rations, no uniforms! I offer you hardship, difficulty, hunger, thirst, and forced marches. Let those who love Italy better than anything else come and follow me!" And there swarmed after him the men who finally became the backbone of his heroic thousands.

And Jesus took the same line. He saw that it was just these two things that spoil the manhood which God can use,—fear and the clutch of self-indulgence.

It is these two things that keep some people back from Christianity in the first place. They may say to themselves it is something else. They may call it doubt, or superior intelligence, or any other camouflage, but get right down to the roots and it is often just one of these two things. How many people would follow Christ tomorrow if they were not afraid! But they are afraid of being unpopular, afraid of having to make changes, afraid of where this thing is going to lead them. They are afraid of being different from the crowd among whom they move. Or there is the other reason. They are fond of having an easy time. They like their comforts. They are bound to the world's view of success. They are the slaves of wrong values, the money spirit, the love of power, the spirit that puts self first, which is our modern form of Baal worship. And when Christ calls to them in the depth of their souls they are not free. They are still tied,—tied to the things they love, tied to their own views of life, tied to their own prejudices, paralyzed by self.

It is the same with many who profess him. They will go a certain length, but they will not go all the way. They see the tasks ahead, and they are afraid of things they might have to give up, or suffer, or endure. Or they are bound to their own comforts or luxuries. The spirit of the world has not been cast out. "Demas hath forsaken me," said Paul, "having loved this present world." Nicodemus would have followed him, and so would the rich man in whose grave he was buried, but for fear of the Jews they held back till he was dead: then it came to them like a sword thrust that they had helped to crucify him, and by that sword thrust their bonds were cut. Jesus saw these things, and he had his tests. "Behold, I send you forth," he said, "as sheep among wolves!" When one came and said, "Master, I will follow thee, but I must first go and say goodbye to those at home," Jesus answered, "But I have no home! Foxes have holes, but the Son of man hath not where to lay his head." He was sounding the depths of their loyalty. He wanted to test them to see whether they had a vision of him, a sense of his value that was big enough to stand any strain, big enough to stand any loss, big enough to face anything. He wanted, in fact, to know if they had seen that in him for which they were willing to die. For no man has really seen Jesus or had the great experience without knowing that this is something for which he would be willing to die.

One would have imagined that Christ would have made it easy, for as he spoke his followers began to dwindle away. But he knew that though they left him thus of their own free will, many of them would come back. They would never be able to forget him. They could never find any real peace again. Men may deny him and reject him, but their very denials and protests mean that somewhere, as in the case of Paul, he is reaching their inmost hearts. All their arguments against religion are merely a

method holding the door upon a secret conviction which they are unwilling or afraid to acknowledge. Some day they will come back.

The result of that testing was that he had only a dozen men and a few women when all was done. But they were people without fear. They had lost "the fear of being unpopular, the fear of being hurt, the fear of being poor." And with that little group Christ knew that God could finally redeem his world. Therefore he died with a shout of triumph on his lips. "Be of good cheer," he said when they stood together facing Calvary and utter defeat, "I have overcome the world!"

Deliverance by Christ.

But what of the rest? Gideon sent them home.

Is that all? It might be all for them, though one imagines they would sit down and think of themselves with a shame that would make new men of them.

But it is not all that Jesus does, for his gospel is that he can deliver from fear. He knows that he can recreate them, not all at once, but bit by bit, as in the case of the disciples. His real demand is just that men should be willing to be remade. Christ does not ask for perfect people. He wants people who with all their weakness and fear are willing to put themselves into his hands, and he can do the rest.

The disciples at first were afraid. They were tied to some extent to wrong values. They would not believe in any victory of God that could enable them to face suffering and be happy in it. They ran away at the crucifixion. But they were ready for Christ to remake them, and when they stayed in his company he took the fear out of them, he took the self-love out of them, he changed their whole world so that when they stood before the authorities they were amazed. They saw the boldness of Peter and John, and they took knowledge of them that they had been with Jesus.

Christ can remake men and women who put themselves into his hands. He can take the fear out of our hearts, he can win our wholehearted allegiance. He can break the bonds that bind us to ease and comfort and possessions.

How does he do it?

He shows us, for one thing, that there is nothing to be afraid of, for he fills the world with his love, a love which we know we need never lose, which meets us in everything, even in loss or hardship or pain. "Perfect love casteth out fear," says John. It is God's world after all, and he seeks us through every bit of its experience. Who shall separate us from the love of Christ? Shall tribulation or hardship or death? Nay, in these things we are more than conquerors through him that loved us.

And as he comes into our world he shows us how poor are the things we count great, how shoddy is our best splendor, how tawdry is our luxury, how weak and worthless is social standing. He changes all our ideas, our values of things.

> There came a man, whence none can tell,
> Bearing a touchstone in his hand
> And testing all things in the land
> By his unerring spell.
>
> Quick births of transmutation smote
> The fair to foul, the foul to fair;
> Purple nor ermine did he spare,
> Nor scorn the dusty coat.

As we keep in his company we see the things that are worthwhile, things like love and service and a clean conscience, and the insight that sees the will of God and finds Christ in everything and in the heart knows his peace. And in that light the illusion is gone, the ties are broken, the things that held us hold us no more, and he becomes all in all. That is his victory, the victory in which he sets men free.

Is not that worthwhile, even if he did nothing else? Is it not worthwhile to be delivered from fear and to be filled with a purpose that takes up all our heart and mind? Is there any bigger gift that anyone can give us? To be delivered from fear is to be free from the thing that most of all haunts men's hearts and keeps them in bondage. To be won by a great purpose and a task that captures all our manhood is to have the real secret of joy and peace.

Jesus calls us because he has the power to make us: and to be made by Christ, to have the touch of his hand upon us, to have his Spirit upon our lives so that we are free for the purposes of God, is the very point of life.

SPIRITUAL SOVEREIGNTY.*

President Edgar Young Mullins, D. D.

I seem all day to have been walking in the shadow of a great personality. All of us will agree without hesitation that this place with its institutions and its spiritual power is, under God, in a real sense the shadow of D. L. Moody.

I heard Mr. Moody under circumstances that were unusual, and favorable to a good impression. I was a student, when I first heard him, in the theological seminary in Louisville, Kentucky, the institution over which I now have the honor to preside, away back in the early '80's. I heard him again some years later when I was a young pastor in Kentucky.

The first time I got a distinct impression of his masterful handling of audiences. We met in a great building, and the crowds in the gallery caused the gallery to sag one night, and we were sure of a panic. Mr. Moody seized the audience, quieted it, had the proper changes made, and the service went on.

When I heard him a few years later as a young pastor I was impressed with his spiritual passion as I had never been up to that time impressed with any man's spiritual passion. I can at this moment, if I pause and let the ears of my memory listen, hear the thrilling, ringing notes of his voice as they come floating across the years.

I invite your attention to John 15. 7:

If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Chapters 14, 15, 16 and 17 of the Gospel according to John are called the Holy of Holies of the New Testament. Certainly, nowhere in the New Testament do we find that Jesus draws his disciples into relations so intimate, or pours out his soul with such vehemence and spiritual power, or discloses deeper insight, than in these chapters.

The 15th chapter has for a long time been my favorite of the four, though it is difficult to pick favorites in such a group of chapters. I think the 7th verse is one of the most fruitful for the spiritual life, if one takes it as it comes and accepts its meaning.

I.

Jesus is seeking to impress upon the minds of his disciples that in a real sense they may be sovereigns, spiritual sovereigns, in the sphere of their activities: "What ye will . . . . shall be done."

What is the privilege of the Christian? He can have done what he will. The trouble with most Christians is they do not will enough, or what they will they will too feebly.

No teacher that ever stood on the earth gave such dignity to personality as Jesus. You know the current views about man's soul and man's will. One of those views is that man's spiritual nature is no more than the smoke that rises from the fire; that when the fire dies the smoke passes away. It is no more than the sound emitted by the vibration of the tuning fork when you strike it, so that when the vibration ceases the sound ceases.

Materialism says that is true of the soul. But it remains true today that nobody has made any connection between matter and spirit. With all the modern theories that we hear about and that we read about in the magazines and papers, behaviorism and the rest, and all the plausible explanations of how we function mentally, the great gulf is as yet unbridged between mind and matter.

Scientific men are no further along than the school boy who did not know his lesson, and when the teacher asked him, "What is mind?" he said:

"No matter!"

And when she asked him, "What is matter?" he replied:

"Never mind!"

That is really the best that science has ever been able to do in explanation of the connection between mind and matter. That is where the problem stands today, that mind, in all essential respects, is the negation of matter, and in all essential respects matter is the negation of mind. There may be some philosophy in the background which unifies them,—I am not here to say; but as

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* Northfield General Conference, 1927.

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far as scientific research is concerned there is no bond as yet to show that one is produced by the other.

You remember what Jesus said about a coin which had the image of Cæsar upon it: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's!" He was constantly holding up the soul, and saying, "Render to God the things that are God's," because the image of God was stamped upon it.

It seems that in this verse and in this chapter Jesus is trying to put crowns on reluctant brows. He is trying to get these disciples to realize that they may be sovereigns in the spiritual sphere. I do not think he meant to abate any part of the great doctrine of God's sovereignty. The most comforting and majestic of all the teachings of Jesus is that, and I take it that Jesus implied that, and that all of us here tonight will understand that, and that we will accede to the statement that by whatever road we may travel in human experience we finally come to God's eternal throne. Whether it be the road of suffering or the road of joy, whether it be the road of song or the road of distress, whether it be the road of success or the road of failure, whether we travel the long weary road of pain or the joyous road of normal health and exultation of spirit, we all come finally to stand at the foot of God's eternal throne.

That is in the background of all I am saying. But there is a throne on which the believer may sit, subordinate indeed, but there it is: "What ye will . . . . shall be done."

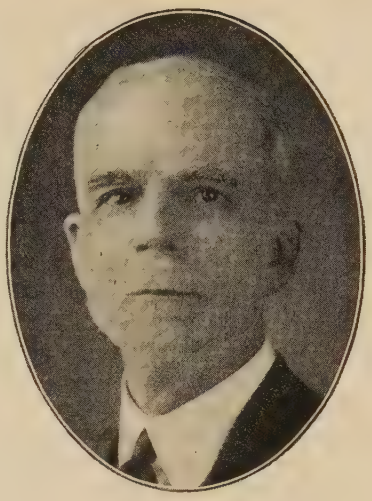
May I tell you a personal experience? I spoke ten minutes once in a noonday prayer meeting in the city of Memphis about five years ago from this text, just stressing this one thought. A year ago at a meeting of the Southern Baptist Convention a young man sought me out. He said he had something to say to me. He asked me if I remembered the ten minute talk at a prayer meeting. I did. He said:

"Do you remember the subject?"

I recalled the subject.

He said: "Do you know, your ten minute talk built a church?"

I said: "That is interesting! Tell me about it!"



Dr. E. Y. Mullins of Louisville, Ky.

He said: "When I came to prayer meeting and heard you speak on that subject, and you stressed the fact that God wants us to will things, I saw a great light. I had been trying to build a church. I am pastor in a suburban church. We raised all the money we could. I had given up, and the congregation had given up, and we decided it was impossible to build a church at that time, and we postponed it into the indefinite future. But," he continued, "when I heard that truth from you I went back home and gave it to my congregation, and within a year we built the church."

I said: "What was the matter?"

He said: "We had surrendered to difficulties, and had ceased as Christians and as a church to will things."

Am I justified in this? Study the chapter and the preceding chapters, and note the way in which Jesus repeats the thought!

"Greater works than these shall ye do, because I go unto the Father."

"Ye have not chosen me, but I have chosen you, and have ordained you that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."

You recall what he said to the man at the foot of the mountain about healing his child.

"Lord, if thou canst do anything, help me! Save my child!"

Jesus turned upon him and said: "If THOU canst! It is not a question whether I can, but if thou canst believe. All things are possible to him that believeth."

Am I speaking to a pastor, to an officer in a church, to a teacher, to a worker? I give you the word of Jesus tonight, spoken in this solemn hour, "What ye will . . . . shall be done,"—if you will it as he wants you to will it.

II.

That leads to the next thought contained here: "Ask what ye will, and it shall be done."

The first point was that spiritual privilege is stated in terms of sovereignty: "What ye will . . . . shall be done."

The second point is that spiritual sovereignty is defined in terms of prayer: "Ask what ye will, and it shall be done unto you."

We get our will by way of God's throne and God's will, and that brings us face to face with the great subject of prayer, which, of course, lies at the heart of the spiritual life.

If I were to ask this congregation a question, "At what point are you conscious of the greatest weakness in your spiritual life? Where would you like to make it strong first?" the majority of Christians would say:

"In the department of prayer. That is where I am weak, and that is where I would love to be under-girded and strengthened."

So it may be fitting for us to consider what are the causes of the weakness that so many of us experience in the realm of prayer in the spiritual life. I cannot enumerate them all, but I may suggest a few of the reasons.

The first reason is that we are living in a scientific age, and we have come to have a profound respect for natural law.

All things go according to the law of cause and effect. We have been almost hypnotized with the idea, so that it is difficult for us to work into our philosophy any other scheme of things that will enable us to affirm our personality in the realm of the spiritual, and override or at least work alongside of this system of nature which is hammered into our thoughts by modern science.

Well, we need to put over against that another fact which is just as real and solid, the fact of the human will. You can build one philosophy around physical causation, and another around free causation. You can build one life conception around the idea of matter, and another around the idea of spirit. You may build a philosophy around this one idea of the freedom of the will, and its power.

You remember the story that Dr. Van Dyke tells in one of his early books of the old home-spun Christian philosopher who was arguing with a skeptical opponent at a country crossroads store on this very subject. The old Christian, with a jack-knife in his hand, was whittling on a piece of wood. His opponent was sitting on the counter, arguing in favor of natural law.

"Why," said he, "the idea of answering prayer! The idea of changing God! The idea of accomplishing anything through prayer that would not otherwise come to pass is absurd, because natural law is against it."

The old Christian was arguing that will was also a factor: that it did not destroy law or violate law, but found a place in the system of law, and could use natural force for its end.

His opponent argued vehemently the other way. By and by he challenged the old Christian. He said:

"If you let go that knife, not all the power you know can prevent the law of gravitation dragging it down. It will fall to the floor."

The old Christian looked up, flipped the knife, and it stuck in the ceiling. He said:

"See, I let it go and it did not fall!"

"Oh, but you threw it up!" said his opponent.

"So I did," said the Christian. "That is the fact on which my philosophy is founded. I did not suspend the law of gravitation, or violate the law of gravitation. I merely introduced another force,—the will."

When a house is burning the law of combustion is that it will soon be reduced to ashes. The firemen come along with the hose, and the engine turns on the stream of water, and the fire is extinguished. The human will interfered with the operation of natural law.

I remember when the antitoxin cure for diphtheria was first discovered. My physician was an old-fashioned physician, and had little belief in progress, I am sorry to say. One morning he called upon us when my own little boy was sick. I had just read in the morning paper that somebody somewhere had discovered an antitoxin to cure diphtheria, and that by the injection of this antitoxin there was going to be a great revolution in the treatment of diphtheria, and children were going to be cured of it, and I was so full of joy.

When my old physician came to the house I called his attention to it, and I said:

"Isn't this glorious news!"

He shook his head and pooh-poohed the idea, and said there was nothing to it. He said:

"There is a law that a certain percentage of children who have diphtheria will die, and a certain small percentage get well."

My spirits drooped, and I said: "Well, if diphtheria is under the control of a natural law, then I suppose there is no hope."

Do you know what happened? It was but a little while until they had verified the proof, and it was demonstrated beyond a doubt that the antitoxin did cure diphtheria, and today the physicians tell us that the law of proportions has been reversed, and that now about 90% of the children get well, and only about 10% die.

How my heart was lightened, because as a pastor I had seen diphtheria decimate the children in that thickly settled portion of the great city of Baltimore!

My friends, just as truly as the human will, working toward the cure of human disease, operated to bring about a change in the natural function of a law, so man's will and God's will and God's efforts can operate through our prayers.

One other reason why our prayers are futile often is that we are lazy in prayer.

I know of nothing that calls for greater energy of the soul than prayer.

"The effectual, fervent prayer of a righteous man availeth much in its working," says James.

The trouble with many of our prayers is that we will spiritual results too feebly. A Christian must get in the imperative mood before his prayers can get the full answer that they are entitled to under this promise of Jesus Christ.

Also, sometimes they fail because they are trivial. We fail to keep spiritual proportion in our lives. We do not see the relative importance of things.

Somewhere I read this story. A boy on a great ocean steamer in mid-Atlantic was playing with his ball on deck, and accidentally he bounded it over into the sea. Greatly disturbed, he rushed up to the captain and said:

"Oh, captain, I have lost my rubber ball! Won't you please stop the ship and recover it?"

The captain looked into the boy's face and said: "My dear lad, it would cost a good deal of money and time to stop and recover your rubber ball! I cannot do it."

The boy went away crestfallen. He said: "That captain has no sympathy at all for a little boy. He won't do even a little thing like that for me."

The next day there was a little girl playing with a doll on shipboard. She dropped it overboard, and she went to the captain, and said:

"Captain, I have lost my doll in the Atlantic! Will you please stop the ship and get it for me? I prize it highly."

The captain said: "Little girl, we cannot stop steamers to recover dolls! I am sorry. But show me where the doll fell overboard!"

She pointed out the place, and the captain looked, and found that the doll had not fallen into the ocean, but had caught on a projection on the vessel. He sent a sailor down and recovered the doll, and gave it to the little girl.

She went away full of joy, and said, "What a nice captain he is! He will do anything that little girls ask him to do."

The next day in the midst of a great storm a cry went up, "Man overboard!" Out there, buffeted by the billows and crying for help, was a drowning man. Instantly the captain gave orders to the engineer below. The engines were reversed and the great steamer brought to a stop as soon as possible. A lifeboat was lowered, sailors manned it, they recovered the man, and brought him on board.

When the steamer reached the other side the captain went into a toy store and bought

a rubber ball and gave it to the boy, a better one than he had lost, and then the boy was happy.

There were three prayers answered, but they were answered in different ways. They were radically different prayers, the first two and the last.

God will reverse the machinery, if necessary. I do not think it is necessary for him to do that, but when the occasion calls for it he will apply the means necessary. But he will not stop the ship of nature, he will not reverse the wheels of this universe in order to recover our rubber balls and our dolls.

What we need to do is to think in terms of proportion of spiritual values if we are to achieve the ends that Jesus sets before us here.

I name still another reason, and perhaps a more generally prevalent reason than any I have named, why Christians are weak in the department of prayer: many of them are insincere in prayer. They are not honest in prayer.

Dr. Phelps, in his little book "The Still Hour," gives us a glimpse of the motives that actuate many people. He says they are good devotees, but not wise petitioners. What do they do? They go to God in prayer for some object they have in mind, and they bring it to his attention and stand face to face with it, but in the midst of that solemn relationship they remember something in the life that is inconsistent with the request, and they hasten away from that subject of petition to take up another that is not so disagreeable. He says the thing for a man to do is to have it out with himself and with his conscience and with God.

A man prays to be forgiven, and he remembers some one who has done him an injury, against whom he is hard and bitter; and instead of waiting until he has asked God to give him grace to forgive the man who has done him the wrong, he leaves it and prays about something else. Perhaps he prays that God will make him generous, and give him the spirit of sacrifice in his Christian life. Then he remembers some great cause that he has just passed by and refused to contribute to, and that subject becomes disagreeable. So, instead of having it out with his conscience and with his God, he hastens on to some other topic. So, from one refuge to another he flees. His prayers are insincere.

Sometimes we try to make a convenience of God. Prayer is a sort of expressman's box. We put a notice in it, and tell the expressman that we want something done. In fact, sometimes our prayers are like fishing with worms for fish. I have seen people who wanted things hunt around in the Scripture for a promise, and with that promise they would go and plead with God for a blessing. That is legitimate, that is proper, in a sense: we ought to rely upon God's promises. But if we are merely hunting for a promise in order to secure something we want, apart from the deep impulses of the spiritual life, it is not genuine prayer. It is not fellowship with God.

Many Christians pray fish-hook prayers, if I may call them so. They bait their prayers with a promise, in the hope that something great will come of it.

III.

That brings me to the other thought of this text.

First, I said spiritual privilege is stated in terms of sovereignty: "What ye will . . . . shall be done."

Second, spiritual sovereignty is defined in terms of prayer: "Ask what ye will, and it shall be done unto you."

The third truth is that prayer is interpreted in terms of fellowship: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Fellowship is the foundation of our power in prayer. We may think of the most beautiful relationships,—the relation between brother and brother, between brother and sister, between husband and wife, between father and child, between mother and child,—we may put all of them together, then we may enhance them and glorify them, and we may say that all of them combined cannot express the fellowship between the believer and his Lord.

They do in some faint way foreshadow it, adumbrate it. Jesus said, "He that doeth the will of my Father in heaven is my brother, my sister, and my mother."

All the human relationships are sanctified

through Christ. Of course, to us the most beautiful relationship is between a mother and child, and we may take it as the best symbol of the fellowship I am trying to present to you. That fellowship consists of understanding, sympathy and love.

Fellowship with Jesus is understanding him, sympathizing with him, and loving him, in the sense of obeying him, of course.

The glory of Jesus Christ is that we grow in our understanding and our sympathy and our love for him forever. Today there are more books written about him than have ever been written, because men are trying to understand him. If we ever master him he would be like a book we have mastered. We would put him back on a shelf. But Jesus always goes ahead, and he gathers up into the fellowship that he has for us all the tenderness and power of the early days when we first became Christians.

He teaches us to understand the Father, and our fellowship with the Father grows at the same time.

I will tell you one thing he has taught me. I have come to feel that the very objection that men have made to prayer, basing their objection on God's nature, has come to be the most convincing of all evidences that our Father answers prayer. Men say the reason they cannot believe that God answers prayer is that he is unchangeable. What is the unchangeability of God? It is his moral self-consistency. It does not mean immobility. What is the moral self-consistency of God? He is fundamentally Father, he is eternally and unchangeably Father.

This universe was made for fatherhood, with all its natural law, and the reason I believe that God the Father can answer prayer is that he is unchangeably and immutably Father.

If he could not answer prayer he would have changed from being a father, for it is of the essence of the father to give gifts to the child, and it is of the essence of the child to ask the father for what the child wants. If God could put into his cosmos, into his universe, such a thing as a nest of birds hungry and crying to the mother to bring them food, and the mother can answer with a worm, surely he has not shut himself out from coming in answer to the cry of his children who need him.

Understanding, sympathy, love. When we reach that place we have become participants in the divine passion for humanity. Our standpoint now changes entirely. We are no longer paupers trying to wrest something from a reluctant God. We are proprietors. We own things with our Father. One of the hymns that used to be sung in the Moody meetings was, "I'm the child of a king." The child of God becomes possessed with the idea that he is proprietor with God of this universe. "Heirs of God, and joint-heirs with Christ." So it is not any longer a question of going to God and begging him for something, begging him as a pauper for something that he is unwilling to give, and worrying over the problem whether or not he can answer prayer. No, we have become the organs of his spiritual power.

It is a new point of view, and it is a new sense of power, and we ourselves become the organ for the expression of the divine life which was given to save the world.

My friends, that is why real prayer is the most powerful thing in the universe. When a man or a woman actually has a grip on the Infinite, and is lifted up by the power of the Infinite, then a new epoch in the kingdom of God has come. The prayer itself has introduced it.

You remember John Knox's prayer, I love to think of it: "O God, give me Scotland, or I die!"

When I stood in that little bare chamber in Edinburgh where John Knox made his study, and saw the hard chairs that he sat on, and the hard table, and the narrow room, echoes of that prayer came back to me. And as I looked out in fancy on the city of Edinburgh and Glasgow and Aberdeen, and all of Scotland, hovering above that marvelous country I saw the image of John Knox. He is stamped upon Scotland from end to end, and that epoch in God's kingdom arrived when John Knox prayed:

"Give me Scotland, or I die!"

Look favorably upon thy church, O Good Shepherd, that strengthened with power by thy Spirit we may know the love which passeth knowledge and be filled with all the fulness of God, now and for evermore! Amen.

THE LOST PASSION.*

Rev. Milton S. Rees.

From the Atlantic seaboard to the Golden Gate, and from the lakes down to the Gulf, all over our land men have lost the passion. It is not the passion for money,—the dollar is supreme under the Stars and Stripes. It is not the passion for pleasure,—we have gone pleasure-mad. It is the passion of an all-consuming desire that others should know him whom, having not seen, we love,—the passion for souls.

Rev. Milton S. Rees of Rochester, N. Y.

What of the passion and what of the soul? Man is a soul. He lives in the tabernacle called the body, and after a few brief, uncertain years moves into a house not made with hands eternal in the heavens. We may call him mind, will, reason, affection, spirit, if we choose, but just as the universal ocean washing the shores of different continents has various names, he includes all these elements.

Now, that we may grasp something of the importance of the passion, let us consider the value of the soul! We agree at once that man is valuable because of his spiritual nature.

Matter in its most refined combinations and beautiful forms is matter still, and it is subject to the laws of change and decay. The flowers on the campus that bloom, beautiful and fragrant, decay and are thrown away. The day is coming when this old world of ours will groan and shudder in death agony. The framework of the earth will pass away, the trumpet of the angel will ring out the knell of time. But within every one of us there is that which can defy the ravages of time and the call of death.

Is there anything in this material universe to be compared with the soul? As well might we compare a painted bubble floating in the air with the gigantic orb careening in majesty through the path of the ages. Such an analogy would be imperfect.

The soul is valuable because of the wonderful powers with which it is endowed. Thought and reason belong to it.

A sculptor can chisel out of a piece of marble the image of his subject. You are delighted because it is lifelike. But put your hand upon it, and it is cold and rigid and lifeless. There is no responsive glance from that marble face.

But the mind ransacks the great storehouse of this earth, forcing nature to disclose her secrets and the earth to give up her treasures. It bends the elements to its control. It makes fire and air and water do its bidding. Yes, it sweeps the outskirts of illimitable space, communes with suns and systems, measuring their orbits and reckoning their distances.

The mountain is rooted to its place, the Connecticut River flows gracefully in its winding course between its banks to the sea, but who can fix the boundaries of a soul able to ascend to the highest heights and commune with the high and the lofty One? Who but the Infinite can say to the soul, "Thus far and no farther"?

Again, the soul is valuable because of its sensibilities.

Numerous and varied and delicate as are the nerves of sensation stretching through the human body, how imperfect are these compared with the harp of a thousand strings vibrating in the soul! Every spirit, whether of light or darkness, of peace or

* Northfield General Conference, 1927. Mr. Rees is an evangelist.

trouble, of joy or sorrow, sweeps every chord of it and brings forth response. Who can estimate or understand the sensations of the soul, capable of enjoyment surpassing that of the angels, of punishment surpassing that of the fiends? Oh, the wealth of feeling that lies buried in the soul!

In the United States we boast of our achievements in art and culture, in manufacturing and commerce and agriculture, and recently of our ability in war. But be it known that the grandest thing in all the world, and next to God who breathed it into being, is the Soul.

Again, it is valuable because of the price paid for its redemption. Christ was bruised for our iniquities, wounded for our transgressions, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, but the Lord hath laid on him the iniquity of us all.

The price paid for its redemption, who can tell it? Devils? No, for their punishment is never at an end. Angels that wait on God? No, they cannot understand, for they have never sinned. Who can tell us? Listen!

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.

"I suffered much for thee,
More than thy tongue can tell,
Of bitterest agony,
To rescue thee from hell."

No one in this congregation would assume for the fraction of a moment that for this glorious universe God would have given his only begotten Son. But for the souls of the sons of men Jesus died.

The soul is valuable also because of its immortality.

Someone has asked, if you could stamp a coin with the stamp of eternal currency, if you could fasten a jewel in the setting of immortality, what would it then be worth? If man's spiritual nature and magnificent capacities and acute sensibilities are all immortal, who can estimate the value of the soul?

It was Jesus who once asked: "What shall it profit a man if he gain the whole world and lose himself, his own soul?" Immortality! I love to think of those who have gone and those who are on the way. When launched on the sea of eternity the soul blushes with the rosy dawn of morning, to which, thank God, gray evening will never come!

The soul is valuable because it is all we really have.

The passage I quoted a moment ago, "What shall it profit a man if he gain the whole world and lose his own soul," and "This night thy soul shall be required of thee," there is no other phraseology like that used in the Bible. All we really have is the soul, and all the children and adults really have, in our parishes and in the fields where we labor, is the soul.

Someone says: "I have my home, and I have bonds and other investments."

How long will you have them? Most of us have lived long enough to know that property is uncertain. It sometimes takes the wings of the morning and flies away, and does not even leave its address. "We brought nothing into this world, and it is certain we can carry nothing out."

I pause to ask, Have you been living and have you been laboring as if this was true? It is true, my friends!

The Passion of Jesus.

What of the passion?

First, it was the passion of Jesus seen in the announcement, "For the Son of man is come to seek and to save that which was lost."

It is seen in his methods in John 4. "He must needs go through Samaria." There was not that necessity geographically. Most people would go either of two other routes until this day when automobiles have come into the Holy Land. Forty miles Jesus walked through exceedingly rough country, so rough that a friend of mine, taking a group of people up that way on horseback, said when he came back he would never go that way again, for it was too hard. Too hard to ride where Jesus walked forty miles to talk to a sinful woman who was drawing water at Jacob's Well, talk to her about living water!

Not many will come to know him whom to know is life eternal until we have the passion that compels us to go, whether an evangelist or a pastor, through Samaria.

The number of those who do not know Jesus coming to our services is not large. To reach them we must needs go through Samaria. A passion that impels!

Then, the passion of Jesus is seen in his tears.

I have wondered, as possibly you may have, why the artists pass by the weeping of Jesus. How many pictures have you seen of the weeping Jesus? Not many.

A friend of mine has a picture of Jesus seated on a boulder on the Mount of Olives, looking over the city of Jerusalem. It was when he said:

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not!"

Then he wept.

Our eyes are too dry. Ask those who have been engaged in evangelistic service long if they ever saw many coming to Jesus Christ until they saw tears! Who weeps over the prodigal, who weeps over the fallen woman these days?

When the apostle Paul said goodbye to the elders at Miletus he said: "Remember that by the space of three years I ceased not to warn every man day and night with tears."

So it is written in the volume of the Book:

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Then, the passion of Jesus is seen in his prayers.

While he died praying, I suppose that the climax of his prayer life was in Gethsemane. That night, with eight of his disciples in one group, going a little further with Peter, James and John, he said to them:

"Watch with me! My soul is exceedingly sorrowful, even unto death."

I like Weymouth's translation: "My soul is crushed, even unto the point of death."

He went into the garden and prayed: "O my Father, if it be possible let this cup pass from me! Nevertheless, not as I will, but as thou wilt!"

After praying an hour he came back and found the men asleep, and he said to them: "Couldst thou not watch with me one hour, just sixty minutes of this awful agony?" And he went away again and prayed, "If this cup may not pass away from me except I drink it, thy will be done!"

Oh for the passion of Jesus Christ in our hearts for those for whom he died! There are those for whom we ought to have a passion. If you lift up your eyes and look on the fields, they are white and ready for the harvest.

There is that multitude of children who ought to be introduced to Jesus Christ. Plato said the most important part of education is the right training in the nursery. Ruskin asks, "When does the life of a child begin to blossom for the king?" At the age of six months he will exchange smile for smile, and impatience for impatience.

The late Dr. Jowett said: "In the life of the spirit I believe in early wooings and early weddings, for the wooing and the wedding become increasingly difficult after the age of twelve."

If we fail to have this passion, what then? If we fail to have this all-consuming desire that would drive us to our knees, what then? Would we be justified in suggesting that if we do not win the children they will not come to Christ? We know that we would have missed the joy and the thrill of winning them to Jesus Christ.

Have you read that booklet by Dr. William Dawson, "The Forgotten Secret" (referring to prayer)? I wonder if there is in this audience some one who will write another book called "The Lost Passion"? You will have more material than Dr. Dawson had for his book on prayer.

The Tragedy of Loss.

Friends, it is a tragedy for one to come into the kingdom with the enthusiasm of a new-born soul, anxious to win others and making unusual effort that they might know him whom you have found so precious and helpful, and then let the world and other things come in and crowd out that passion.

It is a tragedy for us, brethren of the ministry, and we all know it! We have to guard against it. When in college and in the seminary, going out to preach in some little church or mission, almost always some

came to Jesus. Then into the ministry, and there came the demand for a new church building, and many benevolences for which we must raise a good deal of money, and other demands, and lo! the passion is lost. What a tragedy!

In speaking to the Union Ministers' meeting in one of our large cities about the tragedy of the lost passion, the pastor of one of the largest churches walked forward and in a subdued tone, full of emotion, said:

"I want to make a confession. I have lost the passion."

Five more followed this prominent man, and one said:

"Let us have a prayer service! Let us pray for one another!"

The pastor of the largest church in a city in the Mohawk Valley rose in a ministers' conference and said, with tears in his eyes and in his voice:

"I have not only lost the passion, but my church has lost it."

How the Passion May Come.

I am always helped when I read biography. I cannot go with Savonarola through the market place of Florence without being stirred. Much less can I go to Edinburgh where John Knox lived, and stand at the window where he spoke to the throng in the street, and then follow that man of God into the back part of the old garden and hear him say, "Give me Scotland or I die!" Nor can I read the life of D. L. Moody and others without being sent to my knees, asking God to forgive me for not having made better use of my opportunities, and to give me a new passion for souls.

Then, of course, there is the Bible. An evening or two spent with Nehemiah is most profitable. Days and nights spent with Jesus are more profitable.

I think it is Dr. Jowett who suggests that if we do not have power with God we will not have power with men to win them for Jesus Christ. He speaks of a certain judge in London who made this statement:

"Cases are won in chambers. Souls are won in the secret place of prayer."

The passion to win souls comes by our going into the secret place and shutting the door, and praying to our Father who is in secret, and our Father who seeth in secret shall reward us openly.

And then, the passion comes by actual service.

Personally, I never cared until this last summer for fishing. I did not know how. I could not catch fish. It was too monotonous to sit in a boat or on the shore and hold on to a pole when nothing was pulling at the other end. But I had a week at the Thousand Islands. I went with a man who knew where the fish lived, and we caught them, and I did not desire to do anything else while I was up there. Day after day I went fishing, and I caught them.

There is a great danger, my friends, of losing the desire to win people to Jesus Christ in the failure to win them. But the desire comes by doing it.

There was a beautiful girl in Plattsburg, one of the finest of all the faculty in the school where she taught. She succeeded in getting a girl in her Sunday school class to come to Jesus Christ. She came to me, beaming with joy, and said:

"I wish you would pray with me that I may win the whole class."

When the last girl in her class surrendered she came over to the hotel and said:

"If you would consent, I would like to work with you and Mrs. Rees. I am going to resign my position. I have found I know the high school girls, and I am anxious to win all I can to Jesus Christ."

My friends, concentrate upon one soul until you have won that one to Jesus Christ, and the thrill of the renewed passion will send you out to win others!

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Mr. Moody used to say that God was a good paymaster, and the text he used over and over is in John 4. 36: "He that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."

The son of a clergyman in an aftermeeting one night said: "I cannot do it, Mr. Rees, I simply cannot!"

I insisted: "You can! God never requires an impossibility."

He said: "There are some things about

my life you do not know. To be frank with you, if I do it I will have to preach, and I do not want to. My business is prospering, and I do not want to give it up."

Finally he decided it was best to put his destiny in the hands of Jesus Christ. When he rose from prayer the light and glory of heaven was in his face.

I know there was joy, friends, when we first saw the light, and the burden of our sins rolled away, but is there any joy that compares with the joy of introducing someone to Jesus Christ?

I wish for you, my brothers who preach the glorious gospel, and I wish for you who listen to the preaching of the gospel, the joy that comes by winning many to Christ. May the coming autumn and winter be the best you have ever known in the harvest field!

"SUCH AS I HAVE GIVE I THEE."*

Rev. Melvin E. Trotter.

Then Peter said, Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk! Acts 3.6.

It is the old story of the lame man at the gate called Beautiful. The lame man was not beautiful: the gate was beautiful. The lame man looked different from the gate. He was there begging because he was 40 years old and had been lame from birth.

You know the story, and the setting of it.

Pentecost had come, and the Holy Spirit of God came in his fulness upon the people, and 3000 folks had been added to the church after Peter had quoted Joel to them, and they had all things in common. Peter and John, keeping the old Jewish hour of sacrifice, the ninth hour, 3 o'clock in the afternoon, go into the Temple to pray.

They had a regular time to pray. A mighty good thing for you and me to have, too!

I was in a hotel room in Lake Geneva, Wisconsin, praying, when Robert E. Speer came on to the porch with a young man who wished to talk with him. I did not want to do any eavesdropping, but I found it was nothing that he would not want anyone to hear, because the young man wanted to talk to him about his soul.

The first thing Mr. Speer said to him was: "What are your habits? Do you have any prayer habits? When do you pray? Where do you pray? What is your hour of prayer?"

The young fellow said: "I have none."

Then Mr. Speer said: "What are your Bible habits? What is your scheme or plan of Bible study?"

The young man said: "I have none."

Mr. Speer looked at him and said: "What do you expect? Did you expect to get along without any line mapped out at all of your prayer and Bible study and service for God? You would not run any business like that."

These apostles kept the ninth hour, the hour of sacrifice.

This man sat at the gate, because men who go to pray are always liberal. They know they must be forgiven much, and it is a good time to get them when they are under conviction and it is time to pray.

Peter and John did not look much like rich men, but the beggar, seeing them, asked an alms.

Peter said: "Look on us!"

I wonder if you dare say that? And I wonder, if you did say it, what would they see?

The man gave heed, and Peter, looking at him and holding his eye, said:

"Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk!"

Peter took him by the hand and lifted him up, and immediately his feet and ankle bones received strength, and he entered with them into the Temple, walking and leaping, and praising God. All the people saw him, and they knew that it was he who had sat at the Beautiful gate of the Temple, and they were filled with wonder and amazement at that which had happened to him. The people ran together unto them in the porch that is called Solomon's, greatly wondering.

* Northfield General Conference, 1927.

Mr. Trotter is superintendent of the Grand Rapids City Mission, and an evangelist of wide experience.

Three weeks ago I had been working all week trying to get my message for the Sunday night. Our mission Sunday night is a strange crowd to talk to. They come in from every walk of life, the rich people, the poorest people, the common people. A lot of them are saved in our work, and it is a great time. I made up my mind that I would try to have somebody else preach for me, and I said to one of my men that works for me:

"If anybody comes in let me hear from them!"

Reading my Bible I got ahold of this text, "Such as I have give I unto thee." I got thinking about it, and I said to Mr. Cornell:

"You don't need to get anybody! I am going to talk to our folks myself tonight."

And I talked to them from this text.

When Peter said that I figure that what he had he got from God, because the explanation will tell you that the way he got it was from God as a gift. And he gave it to this man as a gift.

I commenced at that point, and then I said to the folks: "Now, what have we got to give the people? If we have it, are we giving it? And if we are giving it, what are the results?"

With Peter and John it meant a healed life. This man was 40 years old and lame from birth, and he was taken off the begging list.

I said to the folks: "I want to talk to you tonight, and I am going to do it backwards. I am going to begin with myself, and then I am going to talk to you who work in the mission." I have four men besides myself who are paid to work in the mission. "And then," I said, "I want to talk to the Bible class." We have a Bible class in our rescue mission that averages 1500 every Friday night. We started that class 18 or 19 years ago, and it has never closed. It goes on and on and on. During the summer months I teach it, but other months we bring teachers in from everywhere.

Large Results.

I began with myself. I said:

"I opened this mission 28 years ago. I came here from Chicago, where I had been converted, knowing nothing among you save Jesus Christ and him crucified. I went

Rev. Melvin E. Trotter of Grand Rapids.

out after people where they lived, and I seemed to have something with me or something to give them that turned and changed their lives from being drunkards and made them sober, from being wrong to being right, from cursing to praying, from damning everybody in sight to joining the church. Up to that first year's work I had never led a mission meeting in my life. I was a doorkeeper in Pacific Garden, where I was converted. I did not know there was a division in the Bible between the Old and the New Testaments. I only knew that Jesus Christ could save, because he saved me. I was right there when it happened.

"Of the first year's converts 54 became ministers or mission superintendents, or Christian workers."

Whatever it was that I was giving them, the result was that men and women were born again. We cleared up a lot of drunkards that first year, and we got a lot of people that were not drunks. Finally we had to open a Sunday school, and we have the largest English-speaking Sunday school in our part of the city. We went into the jails and the hospitals and everywhere, covering the streets and the parks with the gospel of Jesus. The result was that whatever it was we were doing it was changing lives.

"Now we are having a different time altogether," I said. "Now we are getting one convert where we used to have a hundred. People blame the war. They blame the schools, and the things the children are

learning in school, sowing unbelief in their hearts against the word of God until people are coming out of the schools and colleges more infidel than Christian."

What I am trying to get at is, whether you can blame it on the war or anything else, what is it we are giving them? Such as we have we are giving them, but what?

Why is it that the folks we are giving it to are getting away from us into infidelity and against God Almighty? Is it the fault of the people? Is it the fault of the war? Is it because of a change to materialism? What can you say when it comes to a man or woman who wants to serve the living and true God, who comes and is willing to publicly confess him? How are you going to blame the man if he gets nothing from you?

Three weeks ago we had a man converted in our mission. He has money, a business man, and he said:

"I want to be a Christian. Tell me how! I want victory over sin, and I have no victory over it. I don't know what I am going to do, and I want you to help me. They told me to come to you and said that if anybody could do anything for me it would be you."

My! I never wanted power so bad. I did not want that man to go out of my office unsaved. When I finally led him to Christ, do you know the condition I put on him? I said:

"I want you to come here next Sunday night, come down the aisle with your family, and I want you to get on your knees, and then publicly make a stand for God, and let the world know that you have come as a lost sinner, and that you have given yourself to God, and this is your public confession."

He said: "I will do it."

You need not tell me that men are hard to get when they are willing to do that. We have not let down in our invitation one particle.

But Now?

Of late we had 80 or 90 folks that had given their vows to Christ. When I tried to find out how many were there, not a single one that we had led to Christ was in the meeting. Why? I don't know why. I am asking you why. I gave them what I had. Didn't I have the right thing? You say they will come back. Well, I think maybe when ten are cleansed one out of the ten will come back. Thank God they do! But what is the matter with what I have given them that it did not lead them in? Why did they go away? Perhaps they went to the churches.

Is it the fault of the man who is seeking, or the fault of the one who had this thing committed to him which saves men from their sin? "Such as I have I give." I want men to have it. I am willing to wear out my life giving it.

You have seen in the papers that Protestantism in the United States is 50,000 short of a year ago. They have made a careful search, and we are 50,000 short. I have been reading the reasons, but I tell you, nobody can blame the world for the coldness of the church. I believe it is the church's fault. I believe it is my mission's fault. I believe it is my fault when men and women are coming to us and fail to find salvation through the blood.

It is partly because of the attitude of the church toward evangelism. We used to have 700 evangelists in the United States, and about four out of the 700 used to get more money than they needed, while the 696 nearly starved to death. The churches and denominations got together, and in public and in print, in their meetings and in their presbyteries, they began to talk about professional evangelists, and down with professional evangelism, until now evangelism is at a low ebb.

God appointed pastors and teachers, and he also appointed evangelists, and when you turn your back on evangelism you turn your back on people God appointed. I am no more professional than you, and I tell you right now I don't make any more nor half as much money as you, so you are barking the wrong tree, old kid! You are measuring every evangelist by somebody you don't like.

The church has largely done away with evangelism. You think you know more than God. If you find a man that God has appointed as an evangelist, you help him! You need him.

How about our Bible class? "What are we setting before our Bible students? Some of you know prophecy so well that you

know how Christ is coming back with his church, and how Daniel fits into Revelation. What is the result of our work?"

I found this. A lot of folks come together, and they study the Word of God. If the devil cannot keep you from reading your Bible, here is what he will get you to do: he will get you to read it, and purr, and enjoy it like your old tomcat likes to be stroked and purrs about it. You will enjoy the teaching, but nobody ever gets saved through your efforts.

The thing you give them, such as you have, is not good enough to lead anybody to Christ. Your own children don't come to Christ under it.

A Personal Word.

Can I say a word now to the people who come to Northfield? What do you get at Northfield? You like the singing and the speaking. You like to hear the preachers. Some of you have been coming to these conferences many years. I have been here 25 years, and I am wondering what it all amounts to. What is the big idea? Has coming to Northfield changed your life? Are you going out into the world with something you can give to the world that will take them out of the beggar class, that will take them out of the sinner class, and put them in the Lamb's book of life?

What are you giving people? What is your life when you leave this hill and go down home again?

Can I say that to you preachers that are here? Are you getting ahold of something that you may give to your people, and as the result of your gift the person you give it to becomes a new man or woman, boy or girl, in Christ Jesus?

Suppose I asked Mr. Moody what it all amounted to, what after all these years has been the result of the August Bible Conferences? You have had speakers from all over the world. You have tried to sound every note in the old Book of God. Do you believe that it pays for the time and the money? Do you believe that enough lives are changed? Do you believe that as a result of the Northfield conferences all these many, many years men and women and children have gone away from here different than the day they came? Do you believe that they have gotten something they could take with them that has changed them, their whole life?

What do you think of a denomination where in a year there were 153 churches with never a person added to the church? What do you think of a preacher who has to preach 52 Sundays in the year and never sees a person come to Christ? I would certainly find something else to do.

They say to me: "Trotter, they go off and play golf!"

Well, if they did not go and play golf, just exactly what would they get? Is there anything that will attract a man? Is there anything that will do him any good? You want this man to give up his Sunday morning sleep, and instead of putting on his knickers you want him to put on a stiff collar and come to church. But when he gets there what are you going to give him?

You have a paid choir to sing Italian. You don't know what kind of characters the singers have. You don't know where they were the night before.

The world is so hungry. I deny that the world is hard to reach. I go among the men in the clubs, and everywhere. I am a business man, and therefore I associate with business men, and I find the greatest hunger for Christ. They come to me and tell me things, and I am just wondering what in the name of God they are getting around the country.

What has your boy been getting from you? Mother, what has your girl been getting from you? Such as you have, you have been giving it. I don't think you withhold it. But tell me, what is it? Is it Christ?

It is our fault if what we have is not doing the work. Come on, let us find out!

You say: "Well, I am stressing the social message."

All right, that is a good message, too, but it does not change lame men. It don't make drunkards sober. It does not bring folks to God.

Another says: "I am stressing another special line."

I don't believe you can play a good tune on just one string. You will find after a while that the trouble is with us, with the thing we are setting before people. "Such as I have." If it is intellect, it will touch intellect. If it is education, it will touch

education. If it is oratory it will touch the string of amusement, and tickle their feelings. But until you get Jesus Christ in such a way in your message, and in such power, and believing that he is able to do it, you are never going to see men and women converted.

What Have We?

A lot of us fellows ought to quit our job and go back to the old-time religion, where we can bring men to God. It is not you or I. It is all the Lord. He saves to the uttermost. But I have almost come to the place where I am willing to say that I am afraid I get in the way of God. That is reason enough for failure. He is a jealous God, and he will do that thing when you trust him to do it.

Peter said: "Why are you looking at us? Jesus, whom ye crucified, God has raised up. Through faith in his name hath this man been made strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all."

It was not Peter and John and Jesus. It was not Jesus and Peter and John. It was not Jesus and anybody. It was Jesus only. That matchless name of Jesus cast demons out. I tell you, we have got to come back to belief in him.

Let us ask ourselves the question: What have I? Have I anything in my life? Can I walk up to a man or a woman, a boy or a girl, and say, "Look at me!" What would they see? Would they see the same face they saw last night where they had no business to see it?

If you were to go to those you meet in your club and say, "Look at me," would they look at you and say, "You are no better than me"? You haven't anything different from them.

Are you, men, able to say to that fellow you play golf with, that man in your office, have you anything in your life that is so different from him that you can say, "Look at me"? Are you any better than the other fellow? Have you any more spiritual power than he has?

You say: "Well, Mr. Trotter, I give to the charity society."

That is the trouble! "Silver and gold have I none." If Peter and John had had silver and gold the lame man would have been there until he died, because silver and gold would never have given him power to leap. He found someone who did not have silver and gold, but something better.

What can money do? It does not change a life. It can build hospitals, but the people will die in bed instead of on the ground somewhere.

What have you got? If you are saved by the Lord Jesus Christ the Holy Spirit of God has quietly stolen into your life, and your body has become the temple of the living God. Just as on the day the Holy Spirit of God came upon each one in the Upper Room as cloven tongues of fire (plural), and it (singular) sat upon each of them, a complete power for every man and woman who came to the Lord Jesus Christ.

Every conversion is an incarnation: Christ in you. Then you can cast out devils. "Such as you have" is God and God's power, and every man coming in contact with you finds him. Are you trusting in the power of God? Does the Holy Spirit fill you? It is the worst possible robbery if you, who are a Christian, are not giving that salvation to others,

How did you get it? If Harry Monroe had had a moving picture show on the night I went into the Pacific Garden Mission, I would be in hell tonight. If they had had an oyster supper on, one oyster chasing another around in the soup, looking for his brother, I would not have been saved. If they had had ice-cream, if they had had anything but the call and invitations to come to Jesus it would not have helped me. That night Harry Monroe had something better. He put his hand on my head and his arm around me, dirt and all, and he took ahold of me, and something happened to me. Old things passed away, all things became new, and I have never wanted a drink since!

Such as Harry Monroe had he gave me. He put me in touch with the Lord. Christ, who could save to the uttermost, did save to the uttermost, and then Harry slipped right out from under me, and let me rest on the Lord. That is evangelism.

You say: "Mr. Trotter, I can't do it!"

Yes, you can! You women can do it. You can do it in your homes. God will give you power. Such as you have and such as you are none but God can give.

IS THERE A DIVINE PURPOSE SURROUNDING HUMAN LIVES?*

Rev. James Gordon Gilkey.

Last night I began my talk by saying that Jesus gave the world two new ideas. One was a new way to live. It was that that we discussed in assembly last night. But in addition Jesus gave the world a new faith in God, a new conviction that there is a living and loving God, whose care and guidance and help and wisdom surround us, and to whom any one of us can turn at any time and invariably find help.

The first of those two messages of Jesus moves, of course, in the field of ethics. That is a fairly easy subject to discuss, and in a school or college it becomes even easier, where there are great numbers of young people. You may always find a warm welcome and an eager interest in the discussion of the ethical teaching of Jesus, and his way to live.

Tonight I want to take up with you the other part of Jesus' message. It is far more important, for Jesus was much more a religious teacher than he was an ethical teacher. His interests were even more definitely in the sphere of religion, our relation to God, than they were in the sphere of ethics, our relation to each other. So tonight I want to discuss with you a subject on which we shall have less agreement, but a subject which is correspondingly more interesting.

It is this: Was Jesus right when he said that a divine purpose confronts human life? You and I have been singing tonight, "He leadeth me, O blessed thought!" Does he lead us, or are we frankly deluded? We have been singing, "O love that wilt not let me go!" Is there a love that will not let you go, that is trying to find the place where you ought to be, the work you ought to do, the city where you ought to live?

Is there a divine purpose surrounding human lives? There are times when there certainly seems to be. There are certain lives in which a divine purpose seems to be fairly evident.

Listen, for example, to these sentences from the autobiography of Dr. Grenfell!

"One night in 1885 I was returning from seeing a patient who lived in an outlying section of London. On a vacant lot near Shadwell I saw a large tent, and out of sheer curiosity I entered. I found myself in an evangelistic meeting conducted by Moody and Sankey. It was all new to me, and for a time I listened with much interest. Then a tiresome person began to pray interminably, and I started to leave. But the leader of the meeting (who, as I learned later, was D. L. Moody,) was equal to the emergency. He called out to the audience, 'Let us sing a hymn while our brother finishes his prayer!' His practical way of handling the situation impressed me, and I decided to stay the service out. When it was over I had made up my mind either to abandon religion, or else make a real effort to do what I thought Christ would do if he were in my place as a doctor.

"Some time later I went to a subsidiary meeting of the Moody campaign. I shall never forget that the people there were asked to stand if they intended to follow Christ. It seemed a sensible request, but I was amazed to find how hard it was to rise. Finally a young fellow in a crowd of sailors from a ship on the Thames stood up. It seemed such a wonderfully courageous act that I immediately rose too. I left that meeting feeling that I had crossed the Rubicon, and that I must do something at once to show that I was in earnest about following Christ."

These were the apparently commonplace events of forty-two years ago, but see what followed! The life work of one of the most useful men of our generation. The release from pain of thousands of poor folk all over Labrador. The organization of a series of philanthropies that has transformed one of the neediest sections of the world.

Are all those things the results of coincidence? Did Grenfell "happen" to drop into that revival meeting? Did he "happen" to decide to stay through the service? Did he "happen" to make up his mind to follow Christ? Granted that no theory about such situations is susceptible of complete proof, some of us cannot escape the feeling that

* Northfield Young Women's Conference, 1927. Mr. Gilkey is a Congregationalist pastor in Springfield, Mass.

there was more than coincidence in those events and the momentous results that flowed from them. We believe that a divine purpose was at work there. We are convinced that God touched Grenfell and claimed him for a life of service.

Our convictions on this point are deepened when we look back over our own life and discover how strangely the course of our own career has been determined. Events which were at first puzzling or even meaningless now prove to be related to the most significant decisions we ever made and the most important things we ever accomplished.

Listen to Dr. Henry Sloane Coffin's confession! "When we survey our own past we have the feeling borne in upon us that Someone wiser than we are has had a hand in our affairs. We may not be able to prove the fact to outsiders, and we probably should not care to try, because of the intimate nature of the facts involved. But for ourselves we cannot help feeling that there were secret preparations for experiences long years ahead, that we were intentionally thwarted here and encouraged there, and that the best things which happened to us came sometimes without our own effort, and more than once directly in spite of it. A student once confessed to an inquiring professor, 'I am convinced that God has stepped into my life, and done it very perceptibly.' Many of us older people have the same feeling."

You say that no such experiences have ever come to you? Look back over the years! Think particularly of your disappointments! Did they always stay disappointments? Were there not times when they eventually proved blessings in disguise? Can you honestly say all that was luck?

> "Lord, for the erring will,
> Betrayed and baffled still,
> For the blundering thought
> Not into action wrought,
> For ignorant hopes that were
> Broken in spite of prayer,
> For pain and sorrow sent,
> Bringing ennoblement,
> For the heart from itself kept,—
> Our thanksgiving accept!"

Sooner or later most of us make that prayer.

A Mathematical Difficulty.

But at this point a familiar doubt rises in many minds. Scores of people, many of whom would honestly like to believe in a divine purpose for human lives, say skeptically:

"If I believe that God's purpose surrounds my life I must of course believe that his purpose surrounds every life. Certainly I cannot assume that I am of particular importance in the sight of God. But if I say that God's purpose surrounds every life, what appalling mathematical difficulties follow! More than one hundred million people in the United States alone. Beyond this country uncounted millions more,—black, red, yellow, white, and brown. Perhaps a total of eighteen hundred million creatures on the earth today. But that is only the beginning of the difficulty. If God is concerned with people today, he must have been equally concerned with people yesterday. Every century there are at least three generations. The sum total of human beings since 1800 must have been nearly three times the sum total of human beings alive today. Look back across the centuries to the dawn of human life! How can there be a divine purpose surrounding all the living creatures that have emerged? In the face of such numbers, how can we believe in a 'Love that will not let us go'?"

Here is the difficulty which is confusing thousands of people today, particularly those who see day after day the hordes of men and women that fill our cities. How can God be concerned with all these individuals? Is it not simpler and presumably truer to ascribe the course of these lives to luck, good or bad as the case may be?

> For in and out, above, about, below,
> 'Tis nothing but a magic shadow-show,
> Played in a box whose candle is the sun,
> Round which we phantom figures come and go.
>
> 'Tis all a checker-board of nights and days,
> Where Destiny with men for pieces plays,
> Hither and thither moves and mates and slays,
> And one by one back in the closet lays.
>
> O come with old Khayyam, and leave the wise
> To talk! One thing is certain: that life flies.
> One thing is certain and the rest is lies:
> The flower that once has blown forever dies.

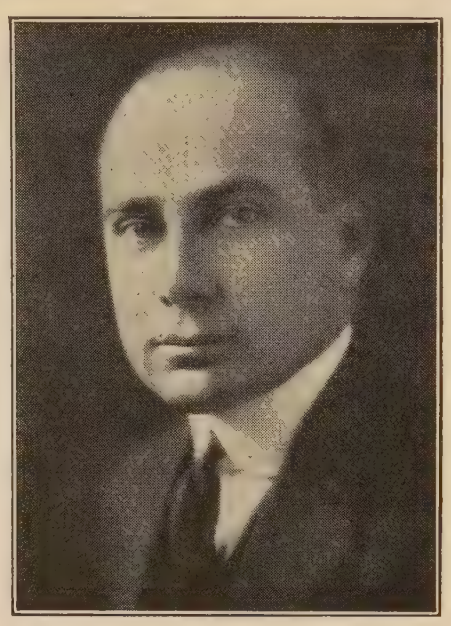
Is there any answer to arguments like these? Some of us, facing this old intellectual problem, have found help in an unexpected quarter.

EVANGELICAL SCHOOL OF THEOLOGY

Consider the picture that modern science is now drawing of the world we live in! Suppose we begin with the atoms, those infinitesimal building-stones out of which the physical universe is constructed. We now realize that those atoms are incredibly small and incredibly numerous. If a scientist should attempt, for instance, to count the atoms in the head of a common pin, he would need (it is said) about a quarter of a million years for his task. But these ultra-microscopic things, so amazingly numerous, are not still and motionless. Rather they are forever moving in tiny orbits, like infinitesimal planets. Stranger still, they move at incredible rates of speed. The electron of the hydrogen atom, for example, revolves in its tiny orbit at the rate of 1400 miles per second. In a millionth of a second it swings around its course seven thousand million times. Does this incessant bustle of the atoms and the electrons produce confusion? On the contrary, the bustle, as Professor Thomson reminds us, is a remarkably orderly affair. An unseen power which we call nature, or natural law, holds these fierce little travelers under control. Behind what seems hopeless chaos there is a force making for order, a vast coördinating and regulating principle.

Or turn from the realm of the microscope to the realm of the telescope! Astronomers now tell us that jets of flame stream upward from the sun to a height of perhaps 300,000 miles. You can appreciate how long that tongue of fire is when you realize it could wrap itself around our earth more than twelve times. Around that flaming sun move the stars that lie within our range of vision. On a clear night you can see perhaps four thousand of them with the naked eye. Telescopes of course reveal many more. It is now estimated that there are between one and two thousand million stars circling in the vast emptiness we call space. Our galaxy of stars drifts steadily onward at a rate of speed that staggers the imagination.

Since I finished that last sentence our whole solar system has swept onward—who knows where?—several hundred miles. But do these heavenly bodies with their interrelated movements produce confusion? Not at all! Some vast power we call nature, or natural law, grips the stars and holds them



Rev. J. G. Gilkey of Springfield, Mass.

firmly in their place. Within that unseen power stars and atoms "live and move and have their being."

Suppose, now, you think of God and God's purpose in these terms! Granted that there are a great many of us. Granted that each one of us bustles incessantly in an orbit that seems to him rather large and significant. Granted that there are possibilities of contingency and disaster, and that more than once strange coincidences—some happy and others unhappy,—do take place. We still believe that a "power not ourselves, making for righteousness," grips and holds our human race. On our little lives that power constantly impinges, striving to keep us in the circle of its wise choice.

This theory does not imply predestination. It certainly does not say that everything that happens is what God wants. It merely affirms that there is a power-for-good as well as a power-for-order in this universe of ours, a power-for-good with which our human lives are in contact, and from which saving guidance repeatedly comes.

Do you know these lines by Donald Carpenter?

Over the great city
Where the wind rustles through the parks and the gardens,

In the air, in the high clouds brooding,
There I am.
Think not because I do not appear at first glance,
Because the centuries have gone by and there are no assured tidings of me,
That therefore I am not there!
Think not that because all goes its own way
That therefore I do not go my own way through all!
The fixed bent of hurrying faces in the street,
Each turned toward its own light and seeing no other,
Yet I am the light toward which they all look.
The toil of so many hands to such multifarious ends.
Yet my hand knows the touch and twining of them all.
Make no mistake, do not be deluded:
Over the great city
There I am!

The next time you find yourself doubting God's guidance in your life, look at the stars! Granted there are lots of them, moving in different orbits, yet an unseen power is gripping them, guiding them. And there is a loving God holding us, guiding us, keeping us.

What Does God Do with Us?

Let us assume there is some truth in this particular interpretation of life! What does this power-for-good, this living God, do for us and with us?

There was a time when men believed that God determined unalterably every human thought and action. That idea has now been largely abandoned. One reason for its abandonment is that most of us have the ineradicable feeling that we make our own decisions and determine our own career. We cannot believe that we are mere cogs in a cosmic machine. The other reason is that we are now convinced that there are many situations which, frankly, are not what God wants. How can we imagine, for instance, that God wants a young man to wreck his life by dissipation and self-indulgence? Such a situation must, so it seems to us, represent a frustration rather than a fulfilment of God's purpose.

If the old ideas about God's influence on us are thus abandoned, what are the new ideas held by modern men? Let me outline briefly three of them!

First. We believe that God is always striving to bring us to the place and the career in which we can do most for other people.

Dr. Grenfell's experience seems to us a case in point. We feel that it was neither luck nor coincidence that led Grenfell to his amazingly useful life work. Rather it was God. What God succeeded in doing in that case, he is trying to do in every case.

How does God work? He certainly does not interrupt in any spectacular or dramatic way the normal course of events. He certainly does not force upon us strange mental or spiritual experiences. He works through normal processes rather than in spite of them. He can begin his work, for example, years in advance by shaping for us a certain inheritance, a certain early training, a certain group of dominant interests. In ways like these Grenfell was led to be a doctor long before he was led to be a doctor in Labrador. When the crucial moments of decision finally arrive, God can waken within our mind old impulses and ideals, or even thrust new ones within the circle of our attention. You remember Emerson's words, "The great crises in life are not births and marriages and great occasions, but quiet afternoons at the turn of the road when new impulses fill the mind." When Grenfell came to the crossroads of his career God woke within his mind the old ideal of sacrificial service which his mother had put there years before. Then, quietly and normally, Grenfell's life-decision was made. The providential ordering of circumstance, the providential use of memory and inspiration, it is through simple and natural agencies like these that God guides us into paths of his choosing.

You want God's guidance in your life? Perhaps you are having it right now. Perhaps you have been having it for months and years. There is your inheritance, pushing you insistently in a particular direction. There is your childhood training, giving you the ideals and preferences that determine your choices today. There are the thoughts and aspirations that rise within your mind whenever you find yourself in a place of silence and beauty like this. God's guidance? What if it surrounds you all the time, as the unseen wind surrounds the moving clouds?

When I have lain an hour watching the skies,
With oaken boughs above my grassy bed,
An ocean seems to open on my eyes
With ships of cloud that linger overhead;
And argosies I see, and navies brave,

With flame of flags and pomp of pennons dressed,
Triumphant galleons, freighted to the rail,
Seeking their harbor with extended sail. . . . .
And we who steer and tack, struggle and mourn,
To win a point or round a promontory,
Nursing the shore and angling with the wind,
We too drift toward some goal insensibly,
Like those slow-moving treasures of the sky.

Second. We believe that God tries to draw from every human life influences for good that will reach down into the future and bless lives that are yet to be.

It is obvious, of course, that only a few individuals in any generation can render such immediate and spectacular service as Dr. Grenfell has done. But this does not mean that other people render no service at all, or that their more ordinary careers have no place in God's purpose. For consider the strange ways in which influences for good pass from life to life, and eventually reappear in the pattern of history, like golden threads emerging again in some great tapestry.

There is a striking illustration in the life of Alice Freeman Palmer, once president of Wellesley. In her youth she spent some time teaching a Sunday school class made up of small girls recruited from a city slum. One Sunday the idea came to her to ask those children, tragically dirty and unpromising, to find in their homes something beautiful, and then tell the other children about it the next Sunday.

When the next Sunday came one bedraggled little girl who lived in a particularly dingy tenement said slowly:

"I ain't found nothing beautiful where I live except . . . . except the sunshine on our baby's curls."

Years later, long after Mrs. Palmer's untimely death, her husband was lecturing at a university in the West. He was entertained in a distinguished home, and his hostess told him eagerly that she had once been a member of Mrs. Palmer's Sunday school class. She said:

"I can remember that your wife once asked us to find something beautiful in our homes, and that I came back saying the only beautiful thing I could find was the sunshine on my sister's curls. But that suggestion your wife made was the turning-point in my life. I began to look for something beautiful wherever I was, and I've been doing it ever since."

How strangely that influence passed from generation to generation, transforming one life after another!

You question God's guidance of your life? What if his purpose for you is to bring from your mind some great truth, some noble ideal, which will transform other lives and other careers long after you are gone? After all, there are services quite as great as building hospitals and organizing charities. Jesus never organized anything, but from his life came the ideas and ideals that have been transforming other lives ever since. Perhaps God is doing something like that with you. You see only the present, with its pitiful record of baffled effort and disappointed ambition. You forget those strange words of promise, "He, being dead, yet speaketh."

Third. We believe that God tries to inspire us all to overthrow the evil and the sin of our day.

It is through hands and minds like ours that the victory over pain and suffering, ignorance and injustice, is slowly being won. It is to human hearts that God constantly makes his appeal for heroic endeavor and sacrificial devotion.

Do you know Edward Rowland Sill's poem, "The Reformer"?

Before some monstrous wrong God sets him down,
One man against a stone-walled city of sin.
For centuries those walls have been a-building;
Smooth porphyry, they slope and coldly glass
The flying storm and wheeling sun. No chink,
No crevice lets the thinnest arrow in.
He fights alone, and from the cloudy ramparts
A thousand evil faces gibe and jeer.
But by and by Earth shakes herself, impatient,
And down in one great roar of ruin crash
Watch-tower and citadel and battlements.
When the red dust has cleared, the warrior lone
Stands with strange thoughts beneath the friendly stars.

Surely you see the challenge that a faith like this puts before the young people of our time. To these boys and girls, splendidly gifted and superbly trained, we say:

"Before you stand a dozen powers of evil that must be overthrown. You see disease and suffering and pain, to be conquered by fuller knowledge. You see bigotry and intolerance and hatred, to be conquered by Jesus' new spirit of good will. You see preventable poverty, preventable unemployment, preventable strife, to be conquered by the combination of intelligence and unselfish-

ness. There is God's will for your life,—to conquer one of those ancestral foes of humanity, and point your children forward to a freer and nobler world!"

You say that modern Christianity has no gospel, no challenge? Where can you find a challenge greater than the call to think and work and suffer for the sake of a better world? Where can you find a nobler gospel than the good news of God's help as we grapple with the evil all about us?

All over the world today there are young men and women who look out on the world and say to themselves: "I will never rest content with ease and luxury and wealth and peace of mind while my brothers and sisters in Christ are starving in tenements! Take my life, O God, and use it to build a new world!"

There are other young men and women who look out from the same window on the crowd and see the tawdriness, the abjectness, the sin and skepticisms of the young people, and they say: "I can never rest until Jesus Christ and his way of life are made a reality to these young people! O God, take me, use me!"

We are not here to dream, to play, to drift. We have hard work to do. Face it! 'Tis God's gift.

God's guidance of your life, you may find here in Northfield before another week is over. You may suddenly see a divine career opening before you, a career not of idleness, not of ease, not of luxury,—a career on which the shadow of the cross falls. If that vision comes to you this week, remember that to young people like you God has spoken again and again, and the voice of Jesus comes saying, "Follow me, and find God's will for thy career!"

The Sense of God's Presence.

Now, as I close this address I want to try to answer a question that unnumbered people are asking. It is a question that goes to the heart of all religion. "Suppose you are right, suppose there is a loving God who is trying to lay his claim on our lives, how can we get our sense of him? How can we get an experience of God?" If there are any here tonight who would like to believe everything I have said, and who would like to have a sense of God's presence in your life, how can you get it?

I would like to give you out of my own experience one or two other practical suggestions.

The first one is this: Remember what it is you are looking for.

The sense of God's presence is not anything strange, or dramatic, or spectacular. It is nothing that makes good case material for a psychologist who is interested in abnormal psychology. The thing you are looking for, the sense of God's presence, was beautifully described many years ago when Jesus said simply, "I am not alone: the Father is with me." That is what I mean by the sense of God's presence.

If when you leave this building tonight you have the feeling that you are not living your life alone, that when you come to the crossroad there is someone to whom you can turn, when you meet temptation and need new strength there is someone from whom you can get help, if you feel that there is someone beside yourself who is concerned in your use of your life, that is the sense of God's presence. "I am not alone: the Father is with me."

The other suggestion I have to make is illustrated in the following story.

A college boy came to me to make a strange confession. This boy, after four years in college, wrote home and insisted over and over again that there is nothing to Christianity. He claimed to be an absolute atheist. Of course he is not, but he claimed to be. Over and over again he told me that my arguments for God were all foolishness, and I could never prove them. He said the only thing to do was to live and make the best of a bad job. Then one day he came to me and said:

"I know, Mr. Gilkey, that you think I am rather much of a botch, but," he said, "way down below the surface of my heart there is a tremendous desire to find God. Now," he said, "you never would dream that I am musical, but I am. I have been trying for these four years in college to find what you talk about, the sense of somebody else with me. Now," he said, "can you tell me how I can get it?"

"Well," I said, "is there anything in your life that gives you, if for only a fleeting instant, the sense of God's presence?"

He looked at me for a long while before he replied, then he said:

"Well, I never get it in searching. I never get it from one of your lectures. I never get it from any book."

I said: "You obviously get it somewhere?"

"Yes."

"Well," I said, "where do you get it?"

He said: "Give me ten minutes of great music, and I leave this whole world behind!"

He had found his road to God. There are as many roads to God as there are people trying to find them. There is not only one road. The road to God is manifold. There is the road of music, and another road is the road of poetry, another road is the road of the beautiful in nature, another road is the one that thousands of young people have found at Northfield, which is the road of absolute surrender to the will of Christ. When young men and women can say, "Whatever I have, whatever I may ever be, all belongs to Jesus Christ, ready for his call, ready for his work: nothing for myself, everything for him," thousands along that road of the cross have walked right into the friendly arms of God.

Find the road that leads you even one step of the way toward this sense of God! Music, kindness, friendship, absolute consecration: and if those roads fail you, try my road! Before this conference is over go off by yourself where no one can interrupt you, where for the first time in perhaps six months you will be absolutely quiet! Go into the silence, and wait! In a moment, in the turning of a thought, I am where God is. When I meet God there, all life has a new meaning. Simple things seem great, and great things simple. All my fever is gone in the great peace of God, and I pass through the door from time into eternity!

ACQUAINTANCE WITH GOD.*

Rev. Robert R. Littell, D. D.

Acquaint now thyself with him, and be at peace: thereby good shall come unto thee! Job 22. 21.

I count it an honor and a privilege to preach the gospel of Jesus Christ anywhere, but especially from this platform, hallowed by the memory of one who in his generation was the mighty power of God to the salvation of multitudes of souls.

Perhaps it may seem strange and out of harmony to bring the text as found in the 22nd chapter of Job upon this occasion, "Acquaint now thyself with God, and be at peace!" Here we are gathered together in this place dedicated to the worship of God. Here we are, gathered together in this conference for the purpose not only of glorifying him through our worship, but of receiving the stimulus which will make us better, stronger in our spiritual life and our relationship with him, and will send us out into the world to be of greater service in the advancement of his kingdom. Therefore, in the place and the purpose for which we come, to counsel "Get acquainted with God" may seem to be out of place. Yet there are other strange things about this declaration.

Strange that he who uttered it lacked that acquaintance with God which he counsels, while he to whom the counsel is given was declared by God himself to be perfect and upright before him!

Eliphaz the Temanite, like many in these modern times, felt that afflictions had come upon Job because he was out of harmony and out of relationship with God. Because of his sin and transgression he was suffering.

I wonder if any of you ever heard the expressions, "I don't know what I have done that this should come upon me!"; "He is a good man; I do not see why he should be made to suffer so."

Eliphaz the Temanite felt the same way about Job, forgetting that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

But there is another strange thing about this declaration. Job does not resent it. He does not say:

"Well, Eliphaz, I am willing to compare my life with yours any time! Before you admonish me you had better look after your own life."

When Job was admonished to get acquainted with God his whole soul cried out: "Oh that I knew where I might find him, that I might come even to his mercy seat!"

* Northfield General Conferences, 1927.
Dr. Littell is a Presbyterian minister in Philadelphia.

Job had known enough of God to know that there were depths in his glorious riches which eternity itself could only fathom.

As we come together tonight at the beginning of this conference I want us to think together, as simply as we may, of some of the means whereby we may get acquainted with God. That is the purpose of the conference. If it does not bring us into a deeper and more vital relationship with him our coming together is in vain.

The Word of God.

First of all, I would mention the Word as the great means of becoming acquainted with God.

The Bible is not simply a collection of rules setting forth God's requirements of us. It is more than that. The Bible is a revelation of God himself. From its every page God speaks. In his dealings with humanity it reveals the attitude of God and the heart of God, and in thus revealing what he is by what he does God shows himself to us.

There is not an individual or nation which has ever found God save through the revelations of his Word. There are those who tell us that nature is God's book, and that we may go to nature and there commune with God and there find him in the beauty and in the perfection and in the power of his being.

It is true that nature is God's book, and that from nature we may read something of the character and the characteristics which distinguish God. Yet why is it, if from nature we may become acquainted with God, why is it that in many places in the world where nature is most luxuriant, where soil and clime are most conducive to ease, and most appealing to the senses, under those conditions we find humanity in the lowest strata of its existence? Animalism, barbarism, ignorance and superstition! If nature reveals God, and if in nature man may find God, why is it that such things are to be found in this world?

Nature is God's book, but he only can interpret nature in the language of God and understand God in nature who has first come into contact with him and to whom God has revealed himself in his Word.

As you go to the art gallery you revel among the masterpieces of art. Glorious are the works, magnificent and splendid the accomplishments which have been made by the artists. You stand, for instance, before that great masterpiece, Raphael's "Madonna of the Chair." What a face it is! What expression! Someone says to you, "Do you know the story?" And he briefly tells you the story.

There lived years ago in a valley in Italy a monk, loved by his people, whom he loved and whom he served. He said he had two friends. One was a great oak tree which overshadowed his little hut. The other was the vinedresser's daughter, who came and communed with him, and whom he loved for the beauty of her character and her graces.

One night a storm threatened to destroy his garden. To save his life he climbed the oak tree. He grew so cold in the storm, and so wet, that he thought he would die of hunger and cold.

When the morning came Mary, the vinedresser's daughter, came to see him, to see how he fared. She got him down from the tree, took him to her home, comforted him, and kept him.

Before he died he breathed a prayer that his two friends who had preserved his life might in some way be immortalized.

The story was told the young artist Raphael. As he grew to young manhood, in passing through one of the valleys of Italy he saw sitting upon a chair a young woman, two babes beside her. Instantly he thought:

"There in flesh and blood is the vision which all these years has characterized womanhood for me in her supreme glory!"

He looked for something upon which to make a sketch. He found naught but the cover of a wine cask which had been made from an oak tree. On the head of that wine cask he drew the outline sketch, and afterwards filled it in.

As you look upon that picture it becomes instinct with life, and you go back of the cold painting. It throbs with the master's heart and purpose and desire. The master's soul is in it. He who goes to nature having learned God, sees throbbing in all nature the life of the eternal.

It is true in music. We may revel in the works of the masters in music. They may appeal to us with the beauty of the harmony, the glory of the sentiment. Yet if we get into the soul of it, and find the

soul of the master, and what he meant by it, it gives new life to any composition.

I say that only as we become acquainted with God through his Word does nature and all that pertains to life throb with a new meaning. So the first place where we may become acquainted with God is in the revelations which he has made of himself in his Word. To neglect that is to build our God upon our imaginations, to establish our God out of our reasonings, and to miss the great and living Father.

Prayer.

The second means of acquaintance with God, just as simple as the first, is prayer.

There are a lot of people in the world we feel we are acquainted with. We have had correspondence with them. We have read their writings. We know something about them. But until we clasp hands and talk face to face we have not an acquaintance, much as we may know of one another.

Prayer is communion with God. It is conversation with God. It is talking with God. I do not mean talking to God, but talking with God. There are two in the conversation: God talks with us and we with God. Prayer is not rushing into the presence of God and laying bare our needs, and rushing out again. Prayer is coming into the presence and waiting until God talks with us.

You have often heard the expression, "pleading with God in prayer." I confess frankly it does not appeal to me. I cannot conceive of a mighty God with whom I must plead. I conceive of him as a Father more willing and anxious to give the things I need than I am to ask or any earthly parent to give.

"Pray through!" That is a wonderful expression. Pray through until an answer comes! Pray through until we get into that attitude and relationship with God that we can look up into his face and say, "Thy will, not mine, be done!" Then it is that God speaks his confidence to us.

In my younger days I remember a young man who was profane, vile, wicked to the depths, seemingly, of degradation. I stood beside that man as we laid the body of I presume the only person he had ever loved in the grave. I shall never forget, as we stood alone beside that little country grave, that he said to me:

"She said, 'Meet me in heaven,' just before she went, and by the grace of God I will do it!"

I said: "Jim, it is only by the grace of God that we can, and by his grace you can!"

Not many years ago I went into that blacksmith's shop again, where once profanity reigned in tune with the anvils, but not so any more. Jim, as he plies his trade, getting to be an old man now, is singing praises to God and telling those who come for work how they may have their souls brought into relationship with God.

A few summers ago a young man in that neighborhood had been pronounced hopeless as to his recovery from a severe sickness. We all loved the young man.

Going into the shop one morning I said: "Jim, have you heard from our friend this morning?"

"No, but I did at midnight last night," he said.

"What do you mean?"

"Last night I got word in my soul that he is going to get well."

I said: "That seems impossible, according to the physicians. How did you find out?"

"I went on my knees last night, and I stayed on my knees in communion with God until there came into my soul a peace and as firm a conviction that he was going to get well as though it had been spoken to me."

Jim is no fanatic. He is a plain Christian man who believes that God will make known his covenant and his secret and his intention to the soul who is utterly yielded to him: and he made it known.

The young man, in defiance seemingly of all the laws known to the men of science about him, threw off the disease and lives today.

Jim's expression is: "God will talk back to you if you let him!"

If you let him, God will talk back to you. Do you know, beloved, that when God begins to talk back to us in the attitude of prayer, when he begins to tell us of something in our lives that must be put out, of some duty which must be performed, some sacrifice which must be made and we are unwilling to make it, when he begins to tell us of those things which are needful in our lives and we refuse him, we lose

interest in our prayers, and soon our prayers cease?

God will talk with us if we will talk with him, and that is prayer. As we look forward to these coming days, and as we delve into the truths which he has revealed, let that fellowship, that communion, that open heart, that surrender, characterize our prayers, and God will reveal himself to us!

Meditation.

There is one other simple means of communion with God, and that is meditation, thinking about God and the unseen realities.

Someone has said that meditation is fast becoming a lost art. When meditation becomes a lost art, then will spirituality become a lost quality in our beings.

Meditation is the digestive process of the mind. When the cheap amusements, those cheap things which entertain but require no effort upon our part, become the passion of our lives and the controlling feature of it, then does culture wane. It must. It will. When meditation brings us to the revolving over and over again in our minds and hearts those things which God has revealed to us, until they become flesh in us, then is character shaped in a likeness of our God.

Physicians tell us that the low life rate is due to a lack of mastication and digestion, and improper food. We live too much at the delicatessen. It is easy, it tastes good, but it does not create strength. The delicatessen at which we feed our minds is responsible for such flabby spiritual conditions as we find in the world.

The psalmist in the 1st Psalm tells of the blessed man, and somehow he gets the Scripture and the course of nature reversed. He says:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful!"

In the order of nature first comes the child, and having no strength in its backbone it is not able to sit up. After a while it is able to sit up. Then it gets ahold of the chair leg and climbs up and stands, and after a while more it is able to take a step. One day, when the father comes home at night the mother greets him with this:

"Baby walked today!"

But the psalmist follows the reverse order. "Blessed is the man that walketh not in the counsel of the ungodly," he begins. Did you ever notice that when men were getting into the counsel of the ungodly and the sceptical they were apt to be ashamed of their company at first? They took the backstairs. They kept out of sight somewhat. But after a while, keeping walking in the counsel of the ungodly, they became a little more brazen about it and were not ashamed to be seen standing in the way of sinners. They came out on the corner of the street. Then, after a while, they sat down in the seat of the scornful. They did not care who saw the path they had taken.

The psalmist says that is not the kind of man that is blessed. "His delight is in the law of the Lord, and in his law doth he MEDITATE day and night."

Meditation: getting the nourishment out of the law of God, getting the substance which builds character, which frames and shapes the soul for destiny. Not out of the imaginations of the heart, not out of the creations of the intellect, but out of the law and revelation of the everlasting God.

Through meditation, through assimilation and application to the life. In the 25th Psalm, "The secret of the Lord is with them that fear him, and he will show them his covenant."

If you listen, God speaks to you. Oh, may not the noises of the street, may not the clatter and the clang of the material world in which we live, shut out in these days to come the still, small voice of the Spirit of the living God! Meditation will lead us to the great revelation,—God in the flesh, Jesus Christ revealed in his Word, revealed by the Spirit in prayer, assimilated in character through the redeeming virtue of his blood, through meditation upon the things of the soul.

One time Ole Bull went to John Ericsson in New York to have his violin mended. Ericsson was a master at mending the violin, but music had no place in his soul, he thought.

Ole Bull invited him to one of his concerts, but Ericsson said:

"No, I love to work on the instruments, but I don't care for music!"

Ole Bull led him into conversation. They talked about fibers of wood, about tones and semitones, and other things which go to

make up the violin and its music. Then the great master said:

"Let me show you what I mean!"

He took the instrument and drew the bow across it a few times. The great soul of the master seemed to pass into the instrument.

The workmen stopped. They listened. Mr. Ericsson stood transfixed, and when the last strains died away he came with tears in his eyes, and with his hand extended said:

"Ole Bull, there has been something wanting in my soul, and I never knew what it was, but you have discovered it to me!"

"Something wanting in my soul." If there is something wanting in your soul, let the Master speak, and be at peace!

(To follow: How Appropriate God?)

REASON AND FAITH.*

Rev. Daniel A. Poling, D. D.

My subject is "Reason and Faith." The authority for the subject is found in the first verse of the 11th chapter of the gospel as written in letter form by Paul to the Hebrews:

"Now faith is the substance of things hoped for, the evidence of things not seen."

We know that faith is not substance. In no court of law would faith be accepted as evidence. Yet we have in this text the stupendous paradox:

"Faith is the substance of things hoped for, the evidence of things not seen."

Our practical difficulty is that we think almost invariably of faith as operating in only one realm, the realm of religion, and we think of reason as operating almost exclusively in two realms, the realms of practical affairs and of science.

Reason and faith operate in three great areas. They function in the realm of practical affairs, in the realm of science, and in the realm of religion.

Again, with the authority of this great text we discover that faith and reason are natural twins, and experience has taught some of us that where they are separate each becomes unhappy and futile.

I. Reason.

Let us think, first, of reason in the realm of practical affairs!

It is not difficult to appreciate the place of reason in practical affairs. We reason every day. We think through every day. We come to reasoned conclusions every day. We base our actions upon reason. We establish our goings to and fro upon reason. We raise our structures upon foundations of reason, and when we disagree with each other we say, "You are not reasonable!"

Some things appeal to us at once as being reasonable. It was reasonable for Mrs. Poling and me to stop this morning and have breakfast before we came on to Northfield. We were hungry, and so reason said "Eat," and we ate. It is hardly necessary to emphasize the fact that we reason, or try to reason, to the best of our ability our way through life. Yet how often reason fails us in our practical affairs!

Reason dictated that a majority of the people in the United States a few years ago should hold to the license system in the use of beverage alcohol. Many people said the license system is reasonable, and they continued to say from year to year and from election to election what they believed to be right and proper. Then reason changed. Now, if we believe in a democratic form of republican government, we know that reason shows that the license system is unreasonable, and so we have another system.

A little while ago men reasoned their way to the conclusion that women should not vote. Now there has been a great change. Reason still functions in this country, we are sure, and women vote now.

If we study the past, if we read history, we discover that again and again reason, as judged in the practical relationships of life, has not been stationary. That is, reason has made progress, at least.

So it is in our own experience. How often reason has failed us! We have laid a course in the home, and we have dealt with our children accordingly. We have done the best by them that we knew, but we have changed our minds, and that which

* Northfield Christian Endeavor Conference, 1927.
Dr. Poling of New York is now president of the Christian Endeavor movement.

seemed to be fair, that which seemed to be just, that which seemed to be adequate, is no longer operating in some of our homes.

Reason has not spoken the last word, to say the least. We conceive it is possible to make progress intellectually, do we not? We are quite sure that we have not reached the end of the matter, that we have not come to the ultimate, that there are some things we see now through a glass darkly, even with reason operating. Yet we do not say, "Reason to the discard! Let reason go!" We continue to do our best with what God has given us, nor do we hold God responsible for our intellectual failures. We are quite sure that he will further us in every good effort that we may make, and that he will bring us on steadfastly toward a better future.

Reason in the field of science!

I remember with what enthusiasm I entered the room in Cambridge where Isaac Newton studied. I felt myself part of the atmosphere of the place, and I imagined him sitting there with his great head bowed upon his hands, thinking through.

He reached conclusions, and men have been in the thrall of his intellect ever since. Yet Einstein contradicts him, and perhaps Einstein is right. At any rate, the master's reason in the realm of science is not final. It is not the last word, my friends! Again and again reason fails in the realm of science.

If you have been congratulating yourselves, my young friends, on your reasoning abilities, do so with a measure of restraint, and appreciate this fact, that reason will not lead you where you wish to go; that reason unsupported may be quite inadequate; that reason and faith are twins, and that when properly appreciated they are marvelous yoke-fellows!

Reason in the realm of religion!

Does reason operate in the realm of religion? Reason should. Sometimes I think of those great words of the flaming Isaiah, "Come, let us reason together!" and how often in dealing with young people we would avoid difficulties, even pitfalls, were we to catch the significance of those great words.

Do not leave reason behind when you open the Book! Would we insult the intelligence of the omnipotent mind? I have much more patience with those who have studied the Book and have faced difficulties and deep doubt, who are asking questions and seeking for answers, than I have for those others who say, "I believe it from cover to cover," but who never get beyond the covers. "Come, let us reason together!"

Jesus demonstrated those great words when he met men. See him with Nicodemus as they sit upon the housetop in the quiet darkness of the night going into matters of life and death and life forever! Jesus the reasoner, always adapting himself to the needs of the occasion and to the qualities of those with whom he spake, but always reasoning, never hurrying people into decisions, saying to those who would know more about his will and his way, "Come and see!" He will not ask men to sign upon the dotted line before they know him well. The master psychologist of them all was Jesus.

To me God is the reasonable conclusion. I have had my difficulties. The first cause would be enough were I considering only worlds and flowers and birds, but when I look into the face of my friend, first cause is not the answer. Personality, human personality, makes all the difference for me.

God is the only reasonable conclusion. Like begets like. God—personality. More clamors to be said this morning, but I leave with you the suggestion that for me God is the reasonable conclusion.

Prayer is a reasonable conclusion, granted God, personal, beneficent, omnipresent. Granted God, then God would hear me speak as I would hear the voice of my son. Not that he needs to be enlightened, for he knows me better than I know myself; not that he needs to be persuaded, for his will is right toward me; but because he would have me in conversation and know the intimate things of my heart from my lips; because he would have me speak.

I say that prayer, granted God, is just as reasonable as conversation man between man, friend and friend, and it is unreasonable to think of a relationship with the Infinite that does not involve what we call prayer.

Immortality is a reasonable conclusion, granted God. Life would be incomplete, and with ultimate authority and wisdom incompleteness is unreasonable. I shall never finish with the business that I have at hand.

As we hurried along this morning on the way here, I spoke of things that I had hoped to do this summer,—and the summer is nearly gone. So life is passing. Lands I never have seen. Cities I have never visited. Friendships I have never made. Books I have never written. Pictures I have never painted. Songs I have never sung. I tell you, immortality is the only reasonable conclusion. So if we are to insist this morning, at this point, then let us insist and hold fast the truth that leads us toward the ultimate!

Reason is not enough. As we hurried away from the quiet place where we had turned back the sod and laid away a loved one, a woman flashed her eyes upon me and said:

"It is unreasonable and unfair, and I do not understand it!"

I replied: "Nor do I understand it, but I have the answer: not in reason, but I have the answer."

And so enters faith. "Now faith is the substance of things hoped for, the evidence of things not seen."

II. Faith.

Faith in practical affairs!

I came to Northfield this morning by faith: faith in so humble and inadequate a thing as a car, faith in so incomplete a thing as a New Hampshire road. I did not know, as one comes to a final conclusion through reason, I did not know this building remained upon this place. I have seen it at other times, but I did not know absolutely that it continued to be here. Faith brought me here.

Faith is the simplest, the most practical thing in the world, and we apply it in the realm of practical affairs. We sit down by faith. Sometimes faith that is not justified prompts us to sit down where we should not. We walk to and fro by faith. We take by faith the testimony of people who talk to us about matters with which we are not acquainted, and govern our actions thereby.

We eat by faith. True faith it takes to eat sometimes in some places, but were we not to eat we would starve. Were you to insist in this realm of practical affairs as you sometimes insist in another realm, you would starve to death, you would never eat again. Were you to refuse to leave your house for your office until it could be demonstrated to you scientifically that you would not fail of reaching your office, you would never leave your home, you would never start toward your place of business.

Dr. Dan Poling of New York.

Faith in the realm of science.

"Now," you say, "you are on dangerous ground! Here reason holds complete sway."

I have been reading some of my old friends again as I have been thinking of this conference, which represents an epoch in the life of youth.

Dr. Noel Paton, professor of Physiology in the University of Glasgow, has said this recently:

"We are at present too prone to pride ourselves upon the extent of our knowledge, and to forget that compared with the vastness of our ignorance it is really infinitesimally small in amount. We are but settlers living in a small clearing in the midst of a dense and illimitable jungle of ignorance through which the sunlight of knowledge reaches us but dimly. . . . .

"We come, in fact, to a point in the jungle of ignorance which has never been penetrated, and which, with the instruments at our disposal, seems to be impenetrable. Generations of men have faced it boldly, but have only blunted the axe of their intelligence upon it. Many have been content to sit down before it and to devise methods by which it may be opened up, or have spent their time in vain imaginings of what it contained, imaginings to which succeeding generations have added still further imagin-

ings, or have pulled them to pieces to make room for equally futile theories of their own."

W. Tudor Jones says:

"We must not forget that science, though it has revealed to us many new truths in the realm of nature, history and man, is still not capable of explaining everything in this wide universe."

Professor Frank Sargent Hoffman in his "Sphere of Science" writes:

"From this conception of science as carefully ascertained facts, logically arranged into a system, we see that science is a purely human construction, and must partake of all the imperfections of our finite human powers. . . . . It is not at all essential to the true conception of science that it be complete or free from error. . . . . If perfection were an essential attribute of science, then we should have no science."

Yet again and again we have prided ourselves that we had the last word in one realm at least!

Put your mother's love in a test-tube, or that intimate element that lies at the end of your baby's finger when your baby's finger dents your cheek, put that into the crucible!

Science is inadequate if only reason operates. A little while ago a friend of mine dropped his tired head upon his arms, and they found him hours afterwards with the lamp still burning. He was dead. Forty years he searched for answer to the cancer question, and he went out without the answer, but others follow in his way. Some day science will have the answer to the cancer question, but science goes on toward the answer led by faith. Faith in the unseen! No man yet has found it. My friend died baffled, defeated.

The great discoveries beyond the so called last frontiers have been the discoveries of men who went in faith beyond their seeing and their knowing to the headwaters of the unknown, to take new worlds out of that which was not, so far as human knowledge had been concerned.

We have imagined ourselves superficial because we dared to say that Paul had something vital and true in this great verse, "Now faith is substance, faith is evidence." He said that, and human experience demonstrates the truth of his statement.

But faith comes into her own in the realm of religion.

Science tells us, for instance, that there is no cure for death. Add a few years, increase the average of the span of life, but no cure for death.

The leading psychiatrist of New York said to me recently that there is no cure for what we call sin, that we are old-fashioned. But faith knows better. Faith operating subtly, convincingly too, faces sin as the artist faces the blank though shining wall of Italian marble, and presently out of the sinner comes the saint, as out of the stone comes the priceless statue. Faith does that, through Christ.

In religion faith has its perfect work. "My faith looks up to thee, thou Lamb of Calvary!" Were I unreasonable my faith might look elsewhere, but after looking in all directions, or trying to, it must come reasonably to look to thee, thou Lamb of Calvary, Saviour divine!

If Christ had not demonstrated that fact, if he were not reasonably the greatest fact of history, then there would be some reason for you to question the faith that lies in your soul and that springs into fulfilment as you come into those experiences that are beyond your reasoning.

Faith it is that swings a bridge across this chasm and makes of death itself a shining way at last into the fulfilment. You have it no way else.

I have been reading the result of a recent questionnaire sent to certain great scientists. Every man who has thus far spoken has said that he has found nothing in his laboratory, nothing in his scientific experiments, that justifies him in concluding that the human soul is immortal; but practicably every scientist says he has not been able to escape the conviction that we live beyond the grave.

So, as I remember again the lonely ride from the quiet graveyard and the woman who turned her flaming eyes upon me to say, "It is unfair, it is unreasonable," I know that faith speaks last. Always faith speaks last.

Faith speaks first, before the attempt is made, and then faith speaks last. Before the canal is dug faith takes up the spade and makes the way. Then, when trials and temporary reverses come, faith stops not,

but tries the spade yet deeper, again and again and again, and the continents are divided and the waterway is made for the ships of commerce.

I hear some one say: "No one has ever returned to give you that last answer!"

No, but my faith hath discerned it, and I am progressively satisfied.

"Ah," you say, "your dead speaks not again!"

But I have seen the vivid flesh grow pale and pulseless, I have heard the whispers die upon the lips that I have loved, and reason tells me that what I have loved and lost must somewhere yet survive. For reason tells me that nature abhors a vacuum, and that though forms may change nothing is destroyed.

Reason may say that sin and war, death and pestilence, frosts and killing hurricanes, these deny a beneficent and omnipotent God. Faith replies, No: these make him inevitable.

"Behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."

Unmitigated reason cries out: "Life is a cold and narrow vale between the barren peaks of two eternities. We cry aloud. It is vain. There is no answer to our cry." Faith finds a voice, and trumpets to the world, "Because I live ye shall live also!" In the night of death it sees a star, and listening, love may hear the rustle of a wing.

PARTNERSHIP IN SERVICE.*

President Everett C. Herrick, D. D.

I want to use the human hand—your hand, if I may,—as the symbol and expression of the thought that is in my mind.

There is a text outside of the Bible in a hymn that carries a good degree of inspiration:

"Take my life, and let it be
Consecrated, Lord, to thee!
Take my hands, and let them move
At the impulse of thy love!"

We live in an age of machinery. That is probably the only thing that is different from other ages. Machines are our graven images. We have made them, and we worship them. We burn our modern incense to them, which is mostly gas. We bow down to them and say, "Behold the work of our hands! Ye are our gods, and we could not live without you."

So widely diffused has this cult of machine worship come to be in the modern world that there are some of its devotees who go so far as to say that man himself is a machine.

There was held during this last winter in Boston a great debate between President Gray of Bates College and Clarence Darrow of Chicago on the question, "Is man a machine?" Man made the machine and the machine made man: this is the theory of much of the modern mechanistic philosophy. Whether man or machine came first is as good a puzzle as the old one about the hen and the egg.

We wonder how in the world our ancestors lived without the machines that are so common to us. Yet those remote and machineless ages produced art and philosophy, poetry and religion, imperishable and unparalleled.

No matter how much machinery we have in this world it must all be operated by the human hand. There is no substitute for the hand. There is no substitute for your own hand.

It does not make any difference how much we organize Christianity,—we have organized it altogether too much in my opinion,—and it does not make any difference how much machinery we introduce into our churches and into our denominations and interdenominations, there is absolutely no substitute for the hand of loving service.

And just as we are in danger sometimes of using the machine and depending upon it when we ought to depend upon personality and upon the hand, so we are in danger of depending upon our organizations and upon all this machinery of our Christian movement when we should depend upon the hand and the loving heart that is behind the hand.

* Northfield Woman's Home Mission Conference, 1927.
Dr. Herrick is president of Newton Theological Institution, Newton Centre, Mass.

Money will never save men from the oppression of their lot. The money must be placed in human hands, and human hands must do the loving work. Human hands must minister to the need, and so be given in partnership to our Lord.

In the older days of industry, before we had introduced even the little humanity that we have there today, we used to talk about workers as "hands"; and we never commenced to see the light until we stopped talking about hands as machines, and commenced to realize that hands are partners in the great problems and tasks of modern industry.

You remember that inspired story in the Old Testament about Moses. When he was called to do his work of deliverance, the Lord said to him:

"What is that in thine hand?"

He said: "A rod."

And the Lord said: "Cast it on the ground!"

Moses cast it on the ground, and it became a serpent.

The Lord said: "Grasp it by the tail!"

He did so, and the serpent became a rod again.

What is that in the surgeon's hand? We have invented wonderful instruments and machines for the healing art, but look well at your surgeon's hand,—not at the machines or the instruments that he uses, but at the hand itself! The time may come when your life or some one's life as dear as your own will depend upon that surgeon's hand, its skill, its accuracy, its power, its healing.

What is that in the organist's hand? The organist sits down at the organ, and his hand wanders over its keys, and presently the air is flooded with the harmony of sound. But there is nothing in his hand that you can see. And unless you chance to be an organist and have learned that art, that which is in the organist's hand is not in your hand.

What was in Michael Angelo's hand? I am not informed as to how Michael Angelo wrought his art, but I feel certain it was not done by machinery. It may have been by chisel and mallet. I could take a chisel and a mallet in my hand, and I could deface and mar anything that could be broken, and that is about all. But Michael Angelo took chisel and mallet, he took a block of marble, and he made his Moses, a Moses as immortal in the realm of art as Moses himself in the realm of morals.

The Personal Implication.

It is impossible for us to escape the personal implication, "What is that in your hand?"

Not the money in another man's pocket to be distributed by another man's hand. You may have said that if you had a million dollars you would know what to do with it,—meaning that hardly anybody else does.

Not the eloquence in another man's tongue. You may have said that if you could only talk as somebody else talks, no good cause would lack for a defender.

Not the influence of another man's life, but what it is in your own life, in your own hand. What can you offer Christ for partnership in service?

There is power in everybody's hand. Just think! This one hand can do such powerful things! This hand can inflict a cruel or even a deadly blow. Yes, this hand can do murder. And this same hand can soothe and caress, and bind up the wounds of little children and toilers.

Did you ever think much about the hand of Jesus? We carry a common conception,—a misconception, I dare say,—through the conventions of medieval art of the face of Jesus, but think of his hand! Our Lord once stretched forth his hand and touched a leper. In Jesus' day the act was almost unthinkable, for the leper was unclean and untouchable. But Jesus put forth his hand and touched the leper and healed him. And when they nailed the hands of Jesus to the cross they pierced the most perfect instruments that God ever gave for showing forth his love.

And those hands of loving service, those hands always doing good, though unseen, are yet stretched out over this whole world in healing and in mercy. And whenever the love that is in Christ finds its way into the human heart it flows out in loving service through human hands.

There is no substitute for that. There is no conference and no committee and no church machinery that can ever be the substitute for the service that your own hand can render.

Opportunity.

In your hand is opportunity: not of course

literally in your hand, but always at your hand.

Dr. Conwell's lecture about "Acres of Diamonds" may have been overstressed in a material way. I doubt if any of you ever pick up diamonds in your back yard, though I wish you might; but it can never be overstressed in a spiritual sense. The opportunity for service is always where you are. If you do not discover the opportunities which are lying at your hand, if you do not see the ways in which you can serve your Master and his cause right where you live, in your home church and in your own neighborhood, you will never find opportunity anywhere else.

I listened the other evening to a young minister who went not long ago into one of our New England towns where he is the only resident minister. This young man is himself an immigrant from a foreign country. He knows the immigrant's fight to get an education and a chance in America.

Little by little he is winning the community to himself and to his church. I wondered how he was doing it, and he told me this story.

One day he received word that off on a crossroad a man's wife was sick and dying. It was in the winter, and because of snow no automobile could get to the farm. So he went on foot through the snowdrifts.

He found the man in great need, and stayed with him three days. He ministered to him not simply as a man of God, with the Bible and prayer, but also with his hands.

After it was all over the man sent him a photo he had taken of the snow. It showed a footprint, his own, and underneath it the man had written, "The footprint of a friend."

There is no substitute for such loving personal service.

We used to pray that God would open the doors of the world to our missionaries, that they might go everywhere with our message of salvation. God answered our prayer and opened the doors. May he save us from shutting the very doors that he has opened, through our own stupidity and iniquity!

And he not only opened the doors of the world to our missionaries, but he sent the world to our own doors. Right around your church a great portion of the world is likely to be represented. That is your opportunity. That is the opportunity of your church.

There are hundreds and hundreds of churches in America that have never even seen their opportunity. We wonder what they would do with it if they did see it.

Destiny.

May I say also that in your hand is destiny, a thing as great as that?

When Jesus was hanging upon the cross he said: "Father, into thy hands I commend my spirit." What did God do then? He committed his work to human hands, to the hands of the disciples, to the hands of the believers through generations yet unborn.

The most precious things in this world can never be locked up and protected by mechanical device. They can never be put in a safe deposit vault, because the most precious things that we have are committed to human hands. Children, for better or worse, are in the hands of their parents, their teachers, and their friends. The great cause of democracy, which certainly was one of America's missions, even if some of the races of the world are outstripping us now in the applications of democracy,—democracy is in the hands of the people. It is in the hands of the common people, too, thank God, for I would rather have the destinies of my country in the hands of common people than in the hands of rulers or diplomats, or even statesmen, for they are the ones that have done the damage. Christianity is in the hands of the people, the common people. Your church to a certain extent is in your hands. Isn't it strange? My destiny is in my hands, and yet someone must help me, and I must help somebody else, and so we pray the prayer of the psalmist, "The work of our hands establish thou it!"

This is the thought. The world does not need more machinery. We have enough. I spent a good many years in a great textile center. Textiles, as you may know, are having a hard time not only in New England, but to some extent throughout the world. However much the wise ones in the industry may talk, this is the reason: there are too many spindles that are spinning all the time. The world is overspindleized, and

we cannot take care of our production. And I think there are enough automobiles in the world. We don't need more automobiles so much as we need parking space for the automobiles already registered. And I am sure there is machinery and organization enough in our churches.

But this world can never have too many Christian hands. There can never be too many hands that express the love of devoted hearts. There can never be too many who are willing to serve Christ and humanity. Even in this machine age we sometimes are wise enough to value things that are made by hand. There are some things that have an enhanced value because they are hand-made, not machine-made.

The service that is rendered by hand,—hand-made Christianity, heart-expressed Christianity,—is what we must always have.

LOYALTY.*

Dr. Floyd W. Tomkins.

I wonder if we realize in these modern days when we speak of St. John and St. Paul and the others, that one has been among us who was a saint? His life was so consecrated to God and his service, and he was so wrapped up in the work God had given him to do, that he simply lived his Christianity.

The surest way in which we can show our appreciation and our realization that one has walked in our midst who also walked with God, is to follow him and follow the Master in doing what we may to bring the young people of the world to Christ.

What a wonderful testimony, a testimony that I doubt whether any man who has ever lived on earth and done the Lord's work can have, that through the inspiration of the Holy Spirit working in Dr. Francis E. Clark between four and five million young people throughout the world are bound loyally to Jesus Christ!

Some of us will never forget the closing service of the great World Christian Endeavor Convention in London last year, when we all joined hands in singing, "God be with you 'til we meet again," little thinking that it would be our last meeting with Dr. Clark. A thrill went through us as we realized how we were bound together by the love of God and by the service that we were trying to do for him. We all felt that we were on the mountain top, and that it was good to be there.

Years ago, when I attended the Christian Endeavor Convention in Nashville, a very natural thing occurred which I have never forgotten. The meetings were held in a park some two miles out from the center of the city. We had to take trolley cars to get there. As the trolley cars went along the Christian Endeavorers sang. They could not help it. They never can help it, thank God! They sang one song the chorus of which was "Loyalty, loyalty, loyalty to Christ!" I can hear those voices now, as one trolley car followed another out to the meetings, ringing out, "Loyalty, loyalty, loyalty to Christ!"

It is a great word, loyalty. It means love, first of all. It means trust. It means fellowship. It means service, doing what God would have us do. There can be no loyalty of any kind in connection with our work or our church or the life we are living unless there is first of all loyalty to God and love for him, trust in him, fellowship with him, blessed communion with him, and obedience to his Word. So loyalty becomes almost the strongest word in the English language. Only he who is loyal can accomplish anything in this world.

The man who works because he has to, instead of because he loves to do it,—the man who does anything, no matter how difficult it may be, and does it through a sense of duty rather than from a sense of privilege,—is not loyal. The man who loves God with all his heart and soul,—the man who trusts him, even although he cannot fully understand,—the man who knows what it is to have fellowship with God in blessed communion as he speaks to us and we speak to him,—the man who finds his delight in doing what God has given him to do,—that man is loyal.

* Northfield Christian Endeavor Conference, 1927.
Dr. Tomkins is an Episcopal rector in Philadelphia.

These are days when there is a good deal of disloyalty so far as religion is concerned. Not long ago a charter was given in New York to a society of atheists who declared that they were going to do all they could to break down Christianity, and who claimed that they had started branches of their society in some fifteen or twenty different schools and colleges. Whether that is true or not, the fact that in the twentieth century there could be started a society of atheists saying there is no God and no Christ startles us a little bit, and it demands preëminently our loyalty in order that we may prove to God our love and our trust and our fellowship and our desire to serve.

On the other hand, there is a wonderful deal of comfort in connection with the power of Christianity in the world today.

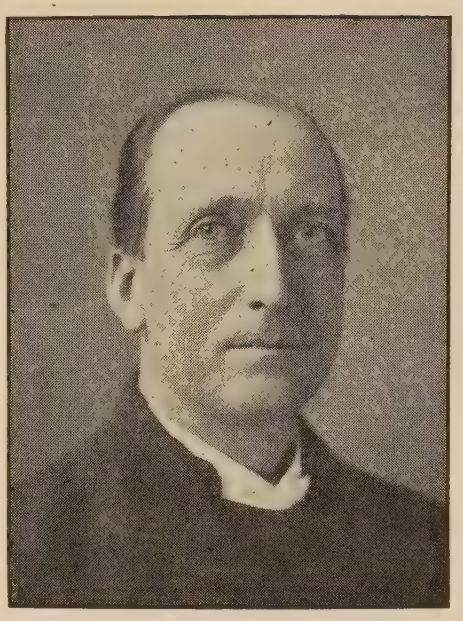
You read in some magazines that Christianity seems to be failing. You may read about the membership of the churches seeming to be diminished,—readily enough to be understood by those who investigate. You may say there are so many people who are disregarding God's moral law. But it is well for us to remember that there never was a time when Christians were so earnest and devoted to the service of God. There never was a time when men went to church as much as they go today. There never was a time when the Bible was such a wonderful power as it is today. The Bible is the best selling book today, and always has been.

We need not be discouraged. On the contrary, loyalty bids us shout out our joy and our faith. There are between four and five million young people in the world who are loyal to Christ and his church, young people who, full of life and enthusiasm, are keeping the Christian Endeavor pledge, trying to do what God would have them do. The fact that missionary work is advancing so marvelously in these days, that so many Christian lay men and women are going forward to do the work that God has given them to do even at a great sacrifice, all these things are reasons why we should rejoice, and not be afraid.

Loyalty to God First!

Let us remember that loyalty to God must always come first!

The first thought in the morning, God.



Dr. Floyd W. Tomkins of Philadelphia.

Many people are like the little girl who said she prayed at night because it was dark and she could not take care of herself, but she did not pray in the morning because it was light and she could take care of herself.

A friend of mine suggests that every morning, even before we are fully awake, we should instinctively cry out:

"I praise my God this day! I give myself to God this day! I ask God to help me this day!"

God first. That is what the First Commandment means, "Thou shalt have no other gods before me." Anything that takes the place of God, whether it is business, or friendship, or pleasure, is an idol.

That loyalty ought to be something that is voluntary. Not something that we have to work up, but something that naturally comes.

It is a sad thing that there are still people in the world who think of God with a little bit of fear. I remember once in my church, after I had been speaking at a noonday service about God's love, one of the trustees of my church coming into my study, a man 80 years old, crying like a child. I said:

"My dear friend, what is the matter?"

"Oh," he said, "when you spoke about God

as love I thought to myself that I wish I could feel that way, but from a child I have been taught to be afraid of God! When I was a child my mother would put me to bed and say, 'Now, don't be afraid! God is here. He is going to watch over you.' I hid my face under the bedclothes because I was afraid to think that God was there."

It is pitiful, isn't it? Yet I wonder if we oftentimes do not fall into that idea of God as a far-off person, a mysterious being of whom we know little.

Loyalty to God, who made the world! Loyalty to God, who sent his Son to live and die for us! Loyalty to God which will make us stand up for him and face truth always and everywhere!

Loyalty to life, resulting from loyalty to God!

It is a curious thing how many people look at life as a burden to be carried. I get tired of these people who talk about duty so much, and forget the word privilege; people who say that they must do this, rather than that they love to do it. Our Lord does not want us to pray because it is our duty to pray. He does not want us to do right because it is our duty to do right. He does not want us to go to church because it is our duty to go to church. He wants us to have that glorious freedom which can only come when we are living the life God would have us live.

When I ask my boy to do something, and he says, "I will do it because you ask me to do it, but not because I want to do it," there is not much joy in his obedience.

When he says: "Of course, I will do it, Dad! I love to do anything you ask me to do," then there comes joy into my heart. He does what I ask him to do because he loves to do it.

So it ought to be with life. Never let yourself get into that condition where life seems to be a gloomy thing! Life is a splendid thing. God has given us life, and we want to be loyal to it, and live it as the sons of God, as those who realize the joy of living. Sorrows and difficulties are only incidental, a part of our discipline to make us strong and pure and holy.

Oh, the miserable pessimism that some people indulge in! There are a good many pessimists in this world, gloomy and sighing. They always have something critical to say about people. Everything seems to be going to the bowwows, and everybody seems to be as wicked as can be.

Optimism made Browning cry out so gloriously:

"God's in his heaven,
All's right with the world!"

It was not a cheap optimism. It was a magnificent cry of faith.

If we could only learn, my dear friends, to love life because God has given it to us, to praise God that he guides us in living, to talk to God about our life, and to serve him, we would find that loyalty will come to us in connection with our daily life.

Loyalty to Christ!

Naturally, if we are loyal to God we will be loyal to Christ. God sent his Son to show us how to live: to die that our sins might be forgiven, and to give us strength that by his death and resurrection we might enter into newness of life.

Loyalty to Christ. It is hardly necessary to dwell upon that, because we know there can be no Christianity without loyalty to him. But to show our loyalty to him by telling the old, old story, to show our loyalty to him by entering into the great work of evangelism, that is what we need.

I am so thankful that in these modern days evangelism has passed out of the old category where only ministers preached, and it has taken hold of every lay man and woman in the world. Everyone of us ought to be an evangelist. It seems to me no Christian can fulfil his or her Christianity unless there has at least been an effort to bring somebody else to Jesus Christ.

Loyalty to the Church.

Loyalty not only to the branch of the church to which we belong, but to the whole church. One of the splendid things that Dr. Francis E. Clark was constantly thinking of, although he may not have spoken of it often, was that the Christian Endeavor Society had broken down so many of the barriers which had been erected between the various branches of the church and made them suspicious of each other.

You have heard of the little town in Ohio, where in the center of the town around the green there were three churches. When the windows were open in the summer time their hymns could be heard.

The Baptists would sing: "Will there be any stars in my crown?"

The Methodists would answer back: "No, not one!"

And the Presbyterians would shout: "That will be glory for me!"

There is now being held at Lausanne in Switzerland one of the most remarkable meetings that I think has ever been held since the day of Pentecost, for there are gathered together in that beautiful Swiss city 450 representatives from every larger branch of the church in the world, except our friends the Roman Catholics. They are gathered there to see what can be done to bring all the branches of the church nearer together in faith and order. So we realize that loyalty to the church of God does not mean simply that I will be loyal to the particular church to which I belong, or to the denomination to which I belong, but I will be loyal to the great church of God to which we all belong.

When we realize that it takes a little bit of narrowness out of us. It makes us a little bit ashamed when we are tempted to criticize each other. While it leads us to deepen our love for our own church and our own method of worship, it leads us to thank God for all those who love the Lord Jesus Christ in sincerity.

Loyalty to friends, which means loyalty to humanity!

If God loved the world, we ought to love it, too. The poor old world is in a sad condition just now, because it is passing through a kind of crisis. We have such crises in our own individual lives, and nations have them too, and there are a good many questions to be solved in connection with the poor old world today. But there is nothing to be gloomy about. If we could only have loyalty to the whole of humanity, and realize that the people of Africa and China and Japan are our brothers and sisters, and pray for them as our Lord prayed when he gave us that prayer in which we say, "Thy kingdom come,"—if we could only have that loyalty not only to our friends, but to all humanity, what a wonderful thing it would be!

Sometimes it is difficult to get out of our own little rut. Sometimes it is not especially attractive to look at the old world, because there are so many things that make us sad. But if we know that God loves the world and asks us to pray for it and do all we can through prayer and missionary effort, then our loyalty will become a part of our friendship, a part of our service for humanity.

Loyalty to our country!

We cannot be loyal to God unless we are loyal to the country he has given us, any more than the Jews in the olden time could be loyal to Jehovah unless they were also loyal to Jerusalem.

It is a splendid thing in these days to cultivate love for our country. There are a good many problems we are trying to solve. It is fine when you greet the flag to realize what that flag stands for. It is fine to have a reverence for the country and for the country's rulers, and to do what we may by upholding high ideals of morality to make our country better. When we stand for those things which Christianity has always stood for, temperance and purity and honesty, it is splendid to realize that so we prove our loyalty to our country.

It is not merely the man who shouts the loudest, it is not merely the man who stands on a platform or on a soap-box and shouts concerning the greatness of America, but it is the earnest, devoted young men and women who hold the flag at the masthead, who hold high moral conceptions and will not lower them, who stand for God's will and God's truth and God's purity. It is there that we find loyalty.

How Get Loyalty?

Loyalty is a wonderful virtue. How can we gain it? How can you and I become more and more loyal to God and to Jesus Christ?

First of all, by exercising our will power.

We have made a mistake in these modern days in not realizing what a wonderful power God has given us in our wills. Our wills are not to be broken by God's will, but they are to be brought into parallelism with God's will.

When you became a Christian you became one because you wished to do it. Your will was given to it. When we wish to be loyal to God, to Christ, to the church, to life, to our country, to the world, we have to will it.

There are wilful people, obstinate people, but on the other hand there are Christians,

devoted and true, like our own Dr. Clark, whose will was fixed with determination upon this loyalty to Christ which his life and his work so abundantly proved.

Again, it helps us to be loyal if we realize how wonderfully the dear Master is working with us, and how, although these lives of ours are so imperfect, he with his eternal love is making them more and more perfect.

George MacDonald, that splendid Scotch writer, in one of his books tells of a poor woman who felt she had made a failure of her life. A devoted Christian, who was a cripple, and perhaps on that account had reached a deeper love for God, talked to her and said:

"You must not criticize yourself! God is making you. He has not finished with you yet. You would not criticize the picture of an artist before it was finished. You would not criticize a statue before it was finished. You are not finished yet. God is making you, and he wants you to work with him, so that your life may be made perfect."

That is a splendid truth,—God working with us.

Dr. F. B. Meyer told me a beautiful story not long ago. It is the story of a group of people who were traveling in Europe. In the group there was a little girl. They all loved her, but she had one exceedingly trying habit. Every time the company stopped at a hotel, morning, noon or night, this little girl would find a piano somewhere and would begin to play. She could only play one little ditty with one finger. She could not play it through without striking two or three false notes, and yet she kept it up so constantly that they grew weary.

One day at the noon hour at a hotel the little girl was the first one out of the vehicle, and flew to the piano. There was a great musician in the house. When he heard those strange sounds he came down, and stood in the door, and saw the little girl sitting on the piano stool, drumming away. He went and sat alongside of her, and while she continued to play he put his great hands on the keyboard, and took her poor little ditty and made it the theme of a wonderful symphony.

The music rang out through the house, and people came crowding to listen in breathless silence to such music as they had never heard before.

The great musician took the little girl by the hand and led her out and said: "Ladies and gentlemen, this is the little girl who made the music you have been listening to and enjoying!"

Do you catch the message? We are living a life unsatisfactory to ourselves, although our hearts are loyal. We are making more mistakes than successes sometimes, but those nail-pierced hands are moving up and down the keyboard of our life, and are taking that which we are trying to do and making it the strength and the power of a rich and eternal story. They are taking our mistakes and making of them wonderful successes. The wonder of it is that at the last great day the Master will lead us out and say:

"This is my child who was loyal to me on earth!"

Partnership with Christ. My Lord and I. Not I alone. Not my Lord alone. My Lord and I. That close fellowship, that close communion, that close consciousness of his love and his strength working in and through us, so that our loyalty is simply bound up with the way in which he works with us.

Again, we gain more and more in loyalty as we pray to God, in the right way.

Prayer is a mighty power. Not just to pray to God, who is always ready to do for us more than we can ask or think, just when we want to get something out of him. Prayer is fellowship with God, communion with him.

The next thing to beget and promote loyalty should be thanksgiving for what God has already done.

It is a poor thing to ask God for something when you have not thanked him for what he has done already.

We have a lady in Philadelphia named Mary Dixon Thayer, who has published a book called "The Child on His Knees." I want to read you one or two prayers of the little child talking to God.

"What do you think, dear God?
Down in the woods I found
A flower dressed in blue
Coming out of the ground!

"What do you think, dear God?
Today I saw a tree
All full of baby leaves
Shaking their heads at me!

"What do you think, dear God?
I picked a buttercup,
And underneath my feet
A little star looked up!

"Oh, thank you, God, for all
This lovely time of year!
Thank you for everything
That you have done down here!"

Do you not think God heard a little prayer like that? Listen once more!

"See, God, I made a little prayer
For you, and through the golden air
Of morning let it fly away
Across the world, across today!

"Across the stars, and on, and on
Look, God, it is already gone!
I cannot follow where it goes,—
Nobody knows . . . . nobody knows . . . .

"But only you! God, take it, please,
Just for a second on your knees,
And comfort it,—a tiny prayer
Is so afraid of everywhere!

"God, do you think that you could smile
And play with it—a little while?
Oh, if you only will, I'll try
To send you others, bye and bye!"

A little child sending up a prayer to God! There it goes, up to the great eternal God of heaven and earth! and she wants God to take that little prayer, that expression of love, and play with it and hold it.

What we want is that simplicity of life which will let us go to God and pour out our hearts before him, and tell him that we love him, just thinking about God's love of us and our love for him. That will help us to be loyal. That will bring to us something bigger than all the creeds and all the declarations of the ages,—the soul talking to God.

"Virtue has gone out of me," said the blessed Christ. Oh, to have virtue go out of us! Our whole strength and everything we possess given to the service of God! That means loyalty. Only are we loyal as we say, "Dear Lord, take all I have, all I am! Take it, dear Lord, and use it, and show me how to live for thee!" It takes courage. All life takes courage. It would not be worth much if it did not demand courage. But moral courage is a splendid thing.

THE MODERN MINISTER AND HIS TASK.*

President Edgar Young Mullins, D. D.

I suppose every preacher has an ambition to be successful. What is success in the ministry? It is not easy to define, because it varies with circumstances. But I have sometimes given this as a definition of success in the ministry: the spiritual response of the church or the congregation.

A man succeeds when he gets the reaction he seeks. An eloquent man is a man who impresses his frame of mind on his audience, or a man is eloquent when the audience responds as he wants it to respond. If you call a dog, and the dog comes, you are to that extent eloquent. Of course, I do not want to compare the preacher's call to a congregation with calling a dog, but the principle of the response is the same. The congregation responds to the call of the preacher when he is successful.

The response has many forms. It may be in the form of an increased congregation. Often a successful minister will have a great increase in the number of his hearers. People like to hear him preach. Possibly the response that is spiritual may result in a temporary decrease in his congregation. I have known cases like that: the preacher's message was too drastic and strong for some of his congregation. Usually, that type of man, if he is a wise preacher, will rebuild a depleted congregation, but sometimes the response will be by way of a reduced congregation for the time being.

I heard recently of a church that had what was called a "back door revival." By that it was meant that it got rid of a lot of people that ought not to have been in the church at all. That is not the popular way now. Every minister, every church, must depend upon its own judgment as to how far that sort of thing should go. The wise thing, as a rule, would be to try to bring that group of people into true fellowship.

Sometimes the spiritual response of a congregation is in the form of increased gifts to benevolences. That is a good criterion. Sometimes it is in the form of an increased prayer meeting attendance, and especially spiritual power there.

I might enumerate other evidences of suc-

* Northfield General Conference, 1927. To ministers.

cess, but primarily the successful preacher is the one who gets the spiritual response of his congregation.

What is the task of the modern minister in dealing with the congregation?

I wish, in developing our subject, to call your attention to three particular points. The first is the rôle the minister plays, the second is the message he has to tell, and the third is the indispensable conditions of success.

His Rôle as Mediator.

First, what is the rôle the modern minister must play in the performance of his duty and in the seeking of success in his ministry? I would say that the aim of the modern minister is of course primarily to teach his message, but his rôle is that of a mediator.

There may be some men called to do other things besides being a mediator. There is the warrior preacher, the man who thinks he is called to fight everything in sight that he does not agree with. He is like the Irishman at the fair. He wants to find somebody to tread on the tail of his coat, and if he cannot find somebody to tread on the tail of his coat he goes and treads on the tail of somebody else's coat. He is looking for a free-for-all fight, and if there isn't one he makes one. He is the warrior type of preacher, in other words, and he feels that his rôle in the world is to fight everything he does not agree with and to bring everything he does not agree with to his particular standard.

I do not think that is the calling of the majority of preachers. I suppose the Lord does occasionally need a man like that and can use a man like that, but they are rather infrequent. Besides, they must be wonderfully wise and sane if they are to be warriors and do much good in the world. They are so much more likely to do a world of harm than to do a world of good.

There is another opposite type which ought to be characterized here, and I will call him the hermit type. He is a preacher who withdraws within the shell of his own pastorate and his own particular personality, and will have nothing to do with the conflicts that are going on around him. He says:

"My duty is to preach the gospel. All I have to do is to prepare my sermons for Sunday and deliver them when Sunday comes."

He will take no part in any civic movement, and no part in any controversy. He will exert no influence on anything. I know such. I could name them. They are fine men, often splendid men, but timid men. They are men who cannot bear to differ with anybody, who nurse their popularity as their chief asset, and in doing it often miss the thing they are seeking.

I do not think that the majority of preachers are called to be hermit preachers. I think they are called to be mediators between God and man.

Henry Ward Beecher used to say that a good many preachers fail because they become attorneys for the Lord God Almighty against man, and some other preachers fail because they become attorneys for men against the Lord God Almighty. The true function of a preacher is to be a mediator between the Lord God Almighty and man. That was the calling of Christ. The apostle Paul said he was a mediator.

There are many ways in which I might illustrate how and why the modern preacher must be a mediator in his function. I will speak of one aspect. It is one that is constantly pressing upon us today, and that is the relation between science and religion.

If there was ever a time when men were needed who could appreciate the spirit of science on the one side, and the spirit of Christianity on the other side, it is today. If there ever was a time when there were men who had absorbed the best of their age in their own spirit and who had contact in both directions, it is today that we need them.

Job's longing was that there might be a mediator, someone who could put one hand on him and the other on God and bring them together; someone who could speak to him for God and could speak to God for him. That is what the world needs today. Science and religion need men who can put one hand on science and the other on religion, and mediate between them.

There is no conflict. We ought to get out of the minds of our people the idea that there is any conflict. I take it that there is a common ground that Christianity and science occupy together, and with me it is

a constant plea that what we try to do is to recognize that fact.

What is the common ground? Where does the mediator stand? It can be stated in three words. The common ground of science and religion is—loyalty to fact.

That is the passion of science, to get rid of sham and make-believe, and that was the passion of Jesus, to get rid of sham and make-believe in religion. There never was a teacher in all history who was so radically and drastically opposed to every outward form of make-believe in religion as Jesus. We see how he condemned the Pharisees. The great and passionate plea of Jesus was for loyalty to spiritual fact.

Now, the greatest of all spiritual facts is God, and we learn God and of God in the way that Jesus teaches us. We learn through him. And the man who is loyal to fact, loyal to God, and who has the experience of God's salvation through Christ in his life and in the realm of fact, can be loyal in exactly the same sense in which the scientific man is loyal to the facts of physical nature.

Indeed, Huxley and Jesus defined this loyalty to fact in almost the same terms, only Huxley borrowed it from Jesus. Huxley was not a Christian, as we understand the word. He said:

"If you want to know what nature teaches you must not bring to nature your ideas. You must become as a little child in the presence of a fact of nature, and let nature teach you."

Sir Isaac Newton, when he saw the apple fall, did not bring some of his ideas to the apple, and tell the apple what. He sat still and let the apple tell him what was what. He just sat with open mind, as a little child, and the apple spoke to him a great thought, and with that great thought he slowly evolved the law of gravitation. He discovered one of the greatest truths in all the history of science by becoming as a little child in the presence of a fact.

You recall what Jesus said: "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven!"

Loyalty to fact is a common ground of science and religion,—loyalty to spiritual fact on the one side, and loyalty to physical fact on the other. And there comes the distinction. Nearly all the controversies between science and religion have been due to the fact that one side or the other has transgressed its due limits. Science has its method of discovering the laws of nature, religion has its method of discovering the spiritual facts of the universe. It is only when they are confused that there is conflict. So long as they are kept separate, and their functions understood as separate, there is no conflict and can be no conflict.

If I am playing a game of checkers with an expert player of chess, he must not insist that we play the game according to the rules of chess. We must play checkers according to the rules of checkers. On the other hand, if I am playing chess with an expert chess player, I must not insist that we play chess according to the rules of checkers, because it happens to suit me to play checkers better than it does to play chess. I must be willing to play chess according to the rules of the game of chess, and I must be willing to play checkers according to the rules of the game of checkers.

In the scientific realm we must let the scientific man exercise his authority and expert ability. In the religious realm we must let the religious man exercise his religious expertness and his religious ability.

I have read a book, which shall be nameless here, in which the writer took the position that no man had a right to an opinion on certain scientific matters unless he had a world of technical knowledge that he had acquired by long study in that particular scientific department. Then he proceeded, on the basis of his expert knowledge in that department, to negate all the positive truths of religion. I had occasion to refer to that in an article, and said he seemed to have forgotten that in order to have an opinion in the religious sphere a man must have acquired some expert knowledge there also. He seemed to have forgotten that entirely, and imagined that because he had expert knowledge in the scientific sphere he had the same kind of expert knowledge in another sphere.

As someone said about a certain great capitalist in this country, he seemed to think that because he is a billionaire in money every opinion he holds on every subject is a billionaire opinion: which is a big mistake.

The fact that a man has an expert opinion

in science does not at all justify the belief that he has equally expert opinions in religion. In religion we apprehend reality in one way, by faith. Christ is the great teacher of that. In scientific affairs we obtain reality in another way. Religious certainty is religiously conditioned, just as scientific certainty is scientifically conditioned.

Would you know, then, what is the truth in religion you must approach the spiritual with the same openness of mind that you do the physical in science.

Hear the parable of the mice!

Five little mice were born inside a big piano. They had grown up there. They were never outside the piano.

As the mice grew up they became scientific, and they began to observe phenomena and to describe what they observed. That is what science does. It describes: it does not interpret. It suggests how things happen: it does not tell why they happen. That is the accepted scientific method.

These mice that became scientific observed phenomena, and made a record of what they observed, in order that they might generalize and draw an induction when all the facts were in hand. What did they observe? They observed a little hammer at one place, and a chord in another place, and the hammer was over against the chord, and the hammer struck the chord, and the chord vibrated, and sound was emitted by the vibrating chord. Then another hammer struck another chord, and produced another vibration and other sounds. Another hammer struck another chord, and so on.

When they had observed and observed and observed, they drew their induction, or they stated the facts: hammers, chords, blows, vibrations, sounds, music. More hammers, more blows on more chords, more vibrations, more sounds, more music.

One day one of the mice said: "Isn't there something behind all this?"

His confrères said: "There cannot be, because we see it all here. It is a closed circle, and we know how the sounds are produced in this closed circle of cause and effect."

Now, if they had remained at that stage there never would have been any discovery beyond that. But one day one of the mice, a little more curious and a little more humble, a little more anxious to find the truth in all respects and a little more desirous of being loyal to all the facts everywhere, quietly made its way outside the piano and looked: and lo and behold, there was a man sitting on a stool striking the keyboard with his fingers and causing the hammers to strike the chords and cause the vibrations that produced the music!

He went back inside and told the four mice that remained inside what he had seen, and what he knew. The mice on the inside scouted the idea. They said:

"It is impossible and unnecessary, because we see all the forces that are operating here, and it is a closed circle of cause and effect."

My brethren, that is a parable of science and religion! The scientific man works with a method of a closed system of cause and effect, and it is tremendously fruitful. All the great achievements of modern science are based upon the fact that the scientific man consciously and scrupulously observes that method. He does not explain phenomena by means of God as first cause, because if he did he could equally explain all phenomena by the same cause and he would get nowhere. He must deal with secondary causes in order to get any explanation that is worth anything. Do you not see?

If we say that God causes the lily to bloom, and God causes the goose to fly across the heavens, and God causes the grass to spring up, we are where we started. He is the cause of everything.

The scientific man is an observer, primarily, of the secondary causes that produce effects in physical nature, and by restricting himself to that particular method he gets great results. He is a little child in the presence of nature, and nature teaches him, and he describes what he sees. But that is not the only way to apprehend reality.

The religious man is not looking for physical causes and effects. He is looking for the direct vision of God. He is looking for the power of God to redeem him. He is looking by faith to the spiritual universe, and he is loyal to those facts, and he believes that someone is sitting outside of the piano striking the keyboard and making the music. He goes behind the phenomena to the first cause, as well as to the second

cause. He goes behind phenomena to the final cause. The man who finds God in religious experience is just as thoroughly convinced of it as a man who finds the secondary causes in nature.

Now I come back to my point that the function of the modern preacher is in large part to be a mediator between those who are in conflict about these things: to be a man, therefore, who can sympathize with the point of view of the passionately devoted scientist trying to find truth out there in nature, and on the other side with the spiritual man who is seeking spiritual certainty, and who can teach the man seeking spiritual certainty the condition on which he can find it.

His Message.

I wish now to speak of the message of the modern pastor and preacher.

Some of the most recurrent questions which come to the modern preacher are these: "What shall I preach about? What kind of sermons must I preach? We hear a great deal about sociology and ethics and civic virtues and sociological movements. Ought I to preach on ethical subjects, or social or civic subjects, or shall I just be an evangelist and preach to the unsaved?" I have those questions asked me, perhaps, as much as any question.

Let me say that in my opinion the evangelistic message is absolutely vital and central in the preacher's preaching. I do want to say that to begin with.

The hiding of the power of the gospel is in the appeal to the individual primarily. That does not end it, but it begins there. How do I know that? I know it from the New Testament. What is the hiding of the power of the gospel? Is it in the great religious organization? In a secondary sense, yes, perhaps. Is it in the great social or civic movements? In a secondary sense, perhaps: that is a necessary outcome and expression, but not wholly so. It is in the appeal to the individual. The apostle Paul says: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation unto everyone that believeth." He is dealing with the individual. The leading of the individual to Christ is the core and center of it.

A few years ago, after the War, the "Wall Street Journal" had an editorial in which it said the greatest need of America is an old-fashioned revival: an appeal to the individual.

Roger Babson, the famous expert on statistics, put out a statement to the same effect, that the greatest need of modern civilization is a revival of religion.

The fact that these men, looking at civilization as a whole, could say such a thing was most significant to me. They meant that at the heart of all progress is righteousness, and that the foundation of all righteousness is salvation, and the way that is to be obtained is by the work of God's Spirit in the individual heart.

Please understand that I am in thorough sympathy with the social movements of the day,—not with socialism, except in a derived Christian sense. But I do believe in all forms of righteousness, and I do believe that the gospel provides all forms of righteousness, and that righteous conduct is the logical outcome of the gospel.

How much, then, should the preacher today preach on themes other than what we say are evangelical themes? I would say this: the heart of his preaching is evangelism, but the variations in his preaching are limitless. They apply to all themes that pertain to society and to humanity, and his task is an effort to interpret the meaning of the central truth in all its relations and ramifications. That is to say, regeneration has in it all the social implications.

If I were to give you advice as a preacher it would be: Play the same tune all the time, but with infinite variations!

When I was a boy I could play on the piano with one finger only. I never got beyond that, and I played by ear then. But I could pick out a tune on a keyboard. I remember I used to pick out "Home, Sweet Home" with one finger, and you really could recognize what the tune was. There was that much music in it. I never got beyond that.

Years afterwards I heard Paderewski play "Home, Sweet Home." He used ten fingers, and he used the whole keyboard of the piano, and he played it with variations. But at every stage of it I got the tune. He never lost it.

That is what I mean by variations in preaching. The evangelistic theme is central. You want to save men, and the passion

for saving men is always there, but it is varied according to human need and social need and ethical need and civic need, all the relations that men sustain to each other.

There are preachers who are limited in the orbit, one might say, of their ability. I knew a preacher who had only one sermon, and that was on the new birth, and when he preached he preached the same sermon over and over again. But what power he had in preaching that one sermon that led many to Christ!

I have known evangelists in this country who were one-finger evangelists. They only had about one sermon, or at least very few, and it was the same message in a different form. But I do not think that is the limit of an ample ministry in the pastorate, because a pastorate has more duties and more relations to fulfil. An evangelist may do great work just as a one-finger preacher. Some of them are powerful men because they are limited in their message and specialize in it. But the pastor, if he preaches only on particular evangelistic themes, will soon become an old story, and people will cease to listen to him. He must put more freshness and variety in his preaching. He has to amplify his message and play it with variations. He has to approximate Paderewski's method of playing with ten fingers on the whole keyboard. But the tune is always there, he never gets away from the passion to see men saved.

Indispensable Conditions.

I have said the modern minister's task is that of a mediator, his message is that of evangelistic preaching with all its implications. The third question is: What are the indispensable conditions for the fulfilment of such a ministry? I can only briefly touch upon these.

The first is the spirit and principle of sacrifice.

The power of Christianity is in the sacrifice that is behind it. The power of any religion is built upon that principle. You cannot get a religion of much power unless you have that.

You recall the answer that Talleyrand made in his day to the man who had invented a new religion. He was tired of the religion of mystery, the religion of great spiritual depths and heights, and he devised a simple religion that had in it only simple things that anybody could understand and grasp. He said, "I am going to revolutionize the world with this simple religion." It was to be like the religion some man announced not long ago, a religion that appealed altogether to the reason and not at all to the faith of a man. But Arthur Brisbane said:

"That is exactly the kind of religion nobody wants!"

Anyhow, this man in Talleyrand's time said he was going to put forth a religion that everybody would accept, because it was so simple, and it had no mystery in it, and no questions.

He went out and proclaimed it and looked for a great flowing together of the religious forces of the world, but, strangely enough, charmed he never so charmingly, nobody was charmed! He produced no effect on the general public.

He went to Talleyrand a much disillusioned man, and said to Talleyrand:

"Will you please tell me why my religion is such a complete failure? I have been unable to realize any of the great results which I was sure I would get from this simplified religion."

Talleyrand said: "I am unable to tell you why your religion failed, but if you want me to I will tell you how to make a religion that will succeed. It is easy to describe, but not so easy to execute. It is this: Be crucified, and rise again from the dead on the third day!"

That was the key to it, and that is the key to the Christian religion. Be crucified and rise again on the third day if you want power in your religion! You can not change human society by an ethical program that has no depth and no mystery and no height and no great divine reality overshadowing it. You can no more change human society with that type of religion than you can run a train from here to New York City on a timetable. You have got to have a locomotive. There has got to be a motive power. The timetable is all right, because it tells you when to stop and where to get off. It is necessary for the convenience of the passengers and the running of the train and the orderly arrangement of the whole system, but it does not pull the train.

The trouble with a great many of the modern substitutes for Christianity is that

The Northfield Auditorium, west front.

they are timetables instead of locomotives.

Sir Wilfred T. Grenfell of Labrador was in New York City, and was being driven in a beautiful limousine through the streets by a friend of his. His friend said to him:

"Dr. Grenfell, why do you waste your life with those liveyeres and Eskimos? You could be pastor of one of the largest churches in New York City. You could be drawing a salary of $15,000 or $20,000 a year, instead of the pittance you are receiving up there. You could belong to all the clubs here in New York City that you wanted to belong to. You could have the society of the most cultured and the most wealthy people here. Why the sacrifice of going to Labrador and spending your life there?"

Dr. Grenfell replied: "I would hardly call it sacrifice in the sense in which you call it so, but perhaps in the true sense it is. I will tell you what my idea of sacrifice is. Sacrifice is having a true appreciation of the values of life, and choosing the best: and that is what I have done."

"Having an appreciation of the true values of life, and choosing the best": that is what Christianity means. It tells you to choose the best. It does not tell you to give up anything that is worth keeping. So Grenfell's life is devoted to that ideal, and who will deny that Grenfell has hit upon the real truth?

So I should say that sacrifice is one element of such a life as I have been trying to describe for the minister.

Second, the element of prayer.

It is not necessary for me to speak of that today, because I would repeat some things I said last night. But I do want to make one point: a ministry of power is built in the element of prayer. Without it no man can have power in the ministry.

Ruskin said no great thing is done by effort. He was not inveighing against the gospel of work, for he believed in the gospel of work. What he meant was that the man who did great deeds emitted them by an inherent energy, as a hot fire emits sparks. He meant that the man who did great things dwelt back at the sources of power, and absorbed the power and gave forth the results. I take it that a great ministry with great results is a ministry that is so through brooding upon and absorbing the divine power.

Modern society is in a conspiracy against that. It is the hardest thing on earth to brood over a sermon. Somebody said nothing ever flies that has not been brooded over. If your message is going to have wings it has got to come from the process of spiritual incubation, so that you warm it into life, and by and by it soars.

There is so much interruption now. There are so many things that interfere with a

man's brooding. I have sometimes felt like trying to get the legislature to pass a law to abolish the telephone. It seems sometimes that it was an invention of the devil, but of course I have had to convert it into a means of grace, and say that after all the Lord was trying to develop patience in me through it. I have had to include the telephone in my philosophy.

The point is that the man who wants power in the ministry must live back at the source of power.

Another thing I want to stress is work. That may sound strange, but the preacher, in order to succeed, has got to work just as anybody else.

One of the besetting sins of the ministry is laziness. Because we have command of our time and can do pretty much what we want to, it is the easiest thing in the world for the preacher to be lazy.

There are three kinds of laziness, by the way: physical, mental and spiritual laziness. A man who is physically lazy hates to work. A man who is mentally lazy hates to think. A man who is spiritually lazy hates to pray. None of them is compatible with the highest successful ministry.

That is why I think it is a great mistake for a preacher to run from one field to another on the general theory that he will hunt and see if he can get to a place where circumstances are more favorable. The fields are almost alike. They are alike in the fundamental elements of difficulty. The only difference in them is that the demands are slightly different in proportion. In one field it is the world, the flesh and the devil. In another it is the devil, the flesh and the world. In another it is the flesh, the devil and the world. That is the only difference. There are three elements combined in different proportions, and a man who flees from a field because it is hard in order to find another field that is easy is simply chasing his shadow. He will never find it. There is no such field.

I remember a young man when I was pastor in Newton Center, Massachusetts. After graduation a young man said to me:

"Dr. Mullins, would you advise me to go to a little town up in Maine?"

He said it was a barren field. There were a few churches there. It was a little town. There were no sinners to convert. "Would you advise me to go up there?" he asked. "It is like pecking on a rock."

I said: "Have you got any other call?"

"No," he said, "I have not."

"Well," I said, "I would go. Go up and peck on the rock for a while! You may not develop that field, but I promise you it will develop you, and that is just as important in your early ministry as that you should develop a field, perhaps."

He went, and afterwards he told me this:

"That was one of the greatest lessons of my life! I have been there now three or four years, and it has been a tremendous task, but I have had great spiritual blessing from pecking on the rock."

The last thing is training.

I do think that all preachers should keep themselves in the harness of mental and spiritual training all their life. The ministry of power is the ministry that has that principle running through it, always developing the mind and heart.

That is why coming to schools or conferences like this in midsummer is a magnificent thing. It often starts a man off with new tonic and new inspiration and new power.

We have students for the ministry who want to get through school in a few months. They do not want to stay long enough to take a course. They come to me and say:

"Dr. Mullins, the world is perishing! It needs me. I must get out and preach. I just want to take a few months in theological training and get myself fitted so that I can go and preach. I feel I must be laid on the altar."

I always say to such a man: "Brother, it is beautiful of you to be laid on the altar, it is beautiful of you to have that spiritual impulse, but did it ever occur to you to ask whether there is much on the altar, or not?"

It is as important for you to consider whether there is anything much on the altar when you are laid there as for you to be willing to be laid on the altar.

(To follow: Leadership in the Ministry, and A Dynamic Ministry.)

A withered member is one that has ceased to function in the God-intended way.

EVANGELICAL SCHOOL OF THEOLOGY

NOTES ON FIRST CORINTHIANS.*

Rev. John A. Hutton, D. D.

What does the church stand for? What does it mean? What is the kind of thing that it ought to be at? Why did the church come into existence?

It must rest upon some necessity, otherwise it would never have survived. Nothing survives that is not necessary. Nothing survives that is not functioning. So long as a thing functions it survives. Only the things that are really dead, or are ready to perish, pass away.

One day recently, sitting in my study, looking out upon an orchard, there was a gale blowing and the branches were being tossed about. Next day I examined the branches that had been broken off. Not one in 50 contained the rudiments of life. They were all dead. All that were blown off were dead. If you try to pull off a living branch, it is a pretty hard thing to do. A dead thing easily gives way.

The church which has survived for 2000 years, in spite of all sorts of blunders and mistakes and extravagances, must rest upon some human necessity.

In order to see many of the questions and problems which are about us, and to arrive at solutions in a natural and unconscious way, I propose to consult St. Paul's first Epistle to the Corinthians.

A Tactful Beginning.

St. Paul knew he was going to say some severe things. He begins, therefore, by saying what he can in their favor. He begins by establishing himself favorably amongst them, so that if later on he is compelled to say things that are not so agreeable they may feel that it is not because he does not like them, but simply because the necessity is laid upon him.

There is a word of wisdom there. Many a young pastor taking up a new church begins in the wrong way; and he never recovers. The first thing a young pastor—or an old pastor—has to do is to authenticate himself to his own people, so that they shall believe in him.

A man is guilty of great folly, to say no more, who comes into a new church and says: "Hitherto you have been doing this sort of thing. Well, we won't do that any more. Hitherto you have been celebrating Holy Communion in one way: we are not going to do that any more. You have been having your meetings at certain hours: we are now going to have them at other hours."

A man who begins in that way is taking every precaution to insure his own failure. You have to begin with the people you have in the circumstances in which you have them. Begin by accepting them as they are; later on, if you have proved your worth, you will get from them all the liberty that is good for you!

How the Church Was Formed.

I wanted to read that beautiful story in the Book of Genesis about Abraham's intercession with God on behalf of Sodom; that most beautiful piece of writing, where Abraham with a great ingenuity brings down the terms lower and lower. "Now I have taken upon me to speak unto the Lord, which am but dust and ashes: peradventure there will be ten found there!" And the Lord said, "If there be ten found there I will spare the city for the sake of the ten."

Suppose there had been only ten righteous people left in Sodom: what would have been the behavior of those ten? I imagine they would have got to know one another. They would have come together. They would have stood by one another. They would have shared together their hopes and fears. In fact, they would have formed a church! If those ten people had children of their own, they would have taken precautions to safeguard those children. They would have started a Sunday school!

If you use your imagination thoroughly, starting with Sodom you can forecast the whole history of the Christian church.

There are one or two principles that become quite settled in my mind as I become older. One is that there is a reason for most things. Once again, anything that has survived for 2000 years, you may be sure, has some good reason.

Outside Hostility.

The documents of our faith are rich in the most extravagant language with

* Northfield General Conference, 1927. To ministers, condensed.

regard to the church of Christ. Whatever we may make of the church today, the church of Christ in the first century and a half, covering the canonical Scriptures, was an institution and the embodiment of an idea which filled good people with a lyrical praise to God.

Once again, one has to use one's imagination to see how it was that the church acquired this tender place in the heart of the apostolic community.

For one thing, it was due to the outside hostility of the world. The first Christians had to stand by one another. Most of them had just emerged from paganism, with a horrible possibility of reversion to type. Brands they were plucked from the burning, and the fire still raged about them. Surrounded by a world which denied the first postulates of the Christian faith, as our present modern world seems in certain aspects to be threatening to do again, one can see in the early church an oscillation such as we see throughout her long history.

There are times when the church has gone out with open arms to embrace the world, times of great frankness and friendliness, as she wished to share her resources with the whole world, evangelical times, as we might call them.

There are times, again, when the church, in obedience to something just as wonderful and just as authentic, has shrunk back from the world in order to defend herself against some threatening thing, as though she had suddenly been visited by a fear lest by her too close contact with the world she had endangered her own ideal, and corrupted her first spirit.

What if a great deal of our experience is not to be interpreted so much in the light of what has passed as in the light of what may be coming to us? What if a great many things have happened to us and are happening to us now, not because of anything in the past, but because of something which is coming, about which we know nothing?

Looking back across my own life, I can see again and again that I was being prepared or warned or equipped, often against my will, for something that was to happen, in one or two cases, thirty years after the event.

It may well be the same with the church. Again and again the church feels herself urged towards something, she hardly knows what; and the explanation may be that God sees something ahead of the human race, and he is trying to get his church into shape so as to help him in that emergency which is coming.

That is the only way I can explain the otherwise inexplicable mood which has come upon the church in all countries to come together. What if the meaning be that God sees something ahead, and sometimes even we ourselves think we know what it is, in which event it would be well for us if the whole Christian community throughout the world should speak with a unanimous and decisive voice?

What makes a church is the hostility of the world, on one hand, provoking tender souls to support each other in a close formation.

Fear of the World.

There are two great emotions which lie at the basis of every great institution, and it is the presence of one or other of these two emotions which insures the survival of any institution. They are the emotions of love and of fear.

Perhaps man, on the whole, has done his biggest work in the world out of the emotion of fear. Every great emotion is rooted in its own opposite, so that you cannot understand the emotion without understanding the contrary to it. You cannot define anything except in terms of its opposite. When you have lost the sense of the opposite you have lost the sense of the thing itself.

I have often said to young people, who might otherwise misunderstand our severe note, that when they hear their minister talking gravely about life, about the things which threaten us, they are not to think it is because we are killjoys. Ask them rather to reflect that the Christian church alone of all surviving institutions once upon a time saw human nature after it had slipped the collar and was without the control of God.

You know the kind of thing I mean: what St. Paul refers to in the first chapter of the Roman epistle, the kind of thing that is alluded to in 2 Peter and in Jude. What the

church saw then seems to have entered into her very blood.

The Corinth of St. Paul was not the old Corinth after which the Corinthian pillars are named. The Corinth to which Paul wrote was a commercial place. It was not even a manufacturing place. I always think it easier to conduct a ministry in a manufacturing place than in a place of exchange. People who work with their hands are nearer to the kingdom of God than people who simply work with their wits.

They were not manufacturers. They transported the stuff that came to one side of a peninsula. They transferred it across an isthmus to a point on the other side on its way to Asia Minor.

May it not be that the church is to be smaller in numbers than she is today, in order that she may be more powerful? Minorities govern the world. Never let us forget that! Passionate minorities govern the world.

Admission to the Church.

You may ask, On what terms were people admitted to the church at the beginning?

We can answer that question. My impression is that the terms were extraordinarily generous in those days. People who do not think deeply talk disparagingly today of what they call doctrinal tests. They speak about the absurdity of making it a condition of membership in a church that a person shall subscribe to a doctrinal test. It is true that in the early church during that period they had doctrinal tests. The early church asked those who would enter:

"Do you believe in Jesus Christ, the Son of God, our Saviour?"

That was the formula. You will find it in the noncanonical literature again and again.

There are those who say that belief is nothing, that conduct is the great thing. And yet that is the cruel thing to say, that we are to be admitted to the church on grounds of conduct. That would keep us all out! But the fact is we are admitted to the church on a basis of belief.

What is belief? My belief is my protest against my conduct. My belief is my assertion of a personality, other than that partial personality which was expressed in my miserable conduct.

Belief is the great thing, and it is the great thing because it is the more generous thing, it is the more charitable thing.

Here is a man, for example, who wanted to join the church in Corinth! The church said to him:

"We don't want to hear anything about what you have been. We are not going to ask any questions about what you were or what you did. We are simply going to ask, Do you believe in Jesus Christ, the Son of God, your Saviour?"

Can you imagine a liberality wider than that? They said, "We simply ask you, Do you now believe that Christ can help you to become what you would like to be? If you do, come in!"

The early church, undoubtedly, held herself responsible for the members, not only for their souls' problems, but responsible in every way. I am confident that in the early church the little community made itself responsible even for the debts of every man, and for the bringing up of the children of members.

Christianity Worthwhile.

When we ask people to come into our midst, to share our life, there is a sense in which we must make them feel that it is worthwhile. We are not going to get a cordial response from them if we can only say:

"You will become aware of a great many difficulties that you never thought of, now that you have come amongst us. You will become aware of a great many temptations that you never knew were temptations. A great many things will trouble you within the church to which you never gave a thought when you were outside."

We are not going to get much response from the world if our invitation be an invitation simply to endure hardness. We must be able to make it worthwhile. We must make those who are outside feel that it will be worthwhile for them to be inside.

It is the world that should envy us. There is a real danger that we envy the world, envy its liberty, envy its easy manners. It is the world that should envy us, and the world will never envy us until we are obviously satisfied, or, in the deep phrase for this, until we are at peace with God.

(To be continued.)

Main Street, Northfield, on the White Mountain Highway, leading to the Conference grounds.

A Northfield Benefactor.

A service in memory of Miss Elizabeth Eastman was held at Connecticut Cottage in Northfield last August. A life that had been rarely rich in good works closed on February 24, 1927, at the ripe age of 86.

Among her many useful activities the building of Connecticut Cottage for the benefit of girls and women of limited means, or in need of a more quiet home than the Campus could give, seems her greatest achievement. During the school year it is used as a Seminary dormitory.

She had only to suggest the idea to the great-hearted D. L. Moody when he offered her the land if she could raise the money for the building. This she did,—a story in itself,—and from 1900 to 1925 gave her services through the Conference season toward making the cottage the happy, homelike place it has always been.

Many testimonies have been given to the joy and blessing that have been the result of her kindly efforts and inspiring personality. A friend and co-worker writes: "From a small beginning and no end of faith, it became a home and haven of rest where many loved to come during the summer Conferences and find spiritual refreshment and bodily rest. A quiet peace and dignity pervaded the place, due to the influence of this Christian woman. Her devotion to the home was remarkable. She never wearied of planning and arranging for the comfort and pleasure of her guests. Her works surely do follow her, and we know that she received the Master's 'Well done.'"

November—Annual Missionary Number.

The Scottish National Memorial of David Livingstone.
Fifty Years at the Pacific Garden Mission, Chicago.
Clarence A. Barbour—The Great Business of Living (concluded).
Jay T. Stowell—The New Horizon of Home Missions.
Raymond Calkins—Fellow Workers unto the Kingdom of God.
M. H. H. Joachim—Why are You a Christian?
A. T. Robertson—Lazarus the Silent Witness of Death's Secret.

December—Jesus of Nazareth.

Edwin M. Poteat—Jesus as Lord.
Walter L. Lingle—Why We Believe in the Deity of Jesus.
George A. Buttrick—Parable of the Vineyard.
J. D. Jones—Paul's Knowledge of Christ.

In Future Numbers.

John A. Hutton—Studies in 1 Corinthians, and other addresses.

James Reid—Aspects of Faith in Hebrews 11 and other addresses.
E. Y. Mullins—Addresses to ministers.
Walter L. Lingle—Why I Believe the Bible is the Word of God (March), and What I Expect of My Minister.
James G. Gilkey—Is the Sense of God's Presence a Delusion?
John McDowell—Some Essentials of Christianity.
Melvin E. Trotter—1 Thessalonians.
Charles Inglis—The Divine Presence.
Robert R. Littell—How Appropriate God?
Elliott Speer—First Essential of Religion.
Frank W. Crowder—Effects of Our Lord's Resurrection (April).
John T. Dallas—Tools for One's Life Work.
Dan Poling—The Superlative Issue.
F. B. Meyer—Daily Readings, Judges to 2 Samuel; then Job.

Northfield conference addresses will appear in this magazine in every issue throughout the year. Subscribe by the year, and get them all!

It is with regret that we announce that **Mr. S. Edgar Briggs**, vice-president of the Fleming H. Revell Co., New York, died of heart failure last August at his vacation home, Indian Camp Ponds, Maine.

Mr. Briggs was born in Toronto 62 years ago. As a young man he was associated with his father, the late Samuel R. Briggs, in the Willard Tract Depository, Toronto. In 1888 he became manager of Revell's New York branch. His kindly personality and his unfailing spirit of service won for him a large number of friends in publishing, literary and church circles. He was an active Christian man, a member of the First Presbyterian Church, East Orange, N. J.

Older subscribers to this magazine will remember that it was originally published by the Fleming H. Revell Co. Mr. Briggs always retained interest in the magazine, helping with advice and suggestions and every way he could.

Rosary (The): A Study in the Prayer Life of the Nations, by Cornelius Howard Patton. Fleming H. Revell Co., New York. 160 pages, illustrated. $1.50.

Dr. Patton has been interested in the rosaries of different nations as objects of art, also in their wide vogue and incalculable antiquity, and most of all as keys to the deepest instincts of the human heart. He has tapped all sources of information possible, and gathered up the researches of many others for this book.

After dealing with the rosaries of several other faiths he comes to the Christian rosary, when he discusses it as an aid to devotion in a chapter "The Psychology of the Rosary." A closing chapter, "Mechanics and Prayer," indicates why the rosary does not appeal to those who hold the evangelical view of prayer.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

20198..$3 00	20203..$1 00	20207..$1 00
20199.. 5 00	20204.. 2 00	20209.. 2 50
20200.. 2 00	20206.. 50	20210.. 8 00

Dan Crawford's Work in Congo Belge.
20201..$10 00 20202..$20 00 20208..$50 00

Dr. Grenfell's Work in Labrador.
20205..$2 30

I am most grateful to the person who pays for the **Record** for me. It is a most helpful paper to missionaries at the outposts.—Rev. J. Noble Mackenzie, Korea.

Without question your magazine is appreciated. Only this morning I read a short article on sympathy, and its contents were so full that it was easy to pass on to a band of Chinese workers who met in my study for prayer, the vital point aimed at. The **Record** is one we feel a need of, and emphatically do I ask you to keep us on the list of those who are supplied by gift subscriptions. —C. Freeman Davies, China.

Please do not stop our subscription to the **Record!** It is most welcome, and much enjoyed. The news items are especially interesting and inspiring. It should keep you optimistic to be able to cull such encouraging things.—Rev. G. M. Newell, China.

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The Fulfilment of Bible Prophecy, by Francis L. Denman. Thynne and Jarvis, London, E. C. 4, England. 32 pages. 2d.

A condensed but comprehensive essay on prophecy, its principles, interpretation, etc. Many cases of "filment" and fulfilment are noted, with special observation of up-to-date data. A good pamphlet to refresh one's mind and heart.

RELIGIOUS BOOKS BUILD CHARACTER

OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Children of the Second Birth: Being a Narrative of Spiritual Miracles in a City Parish, by S. M. Shoemaker, Jr. Fleming H. Revell Co., New York. 187 pages. $1.50.

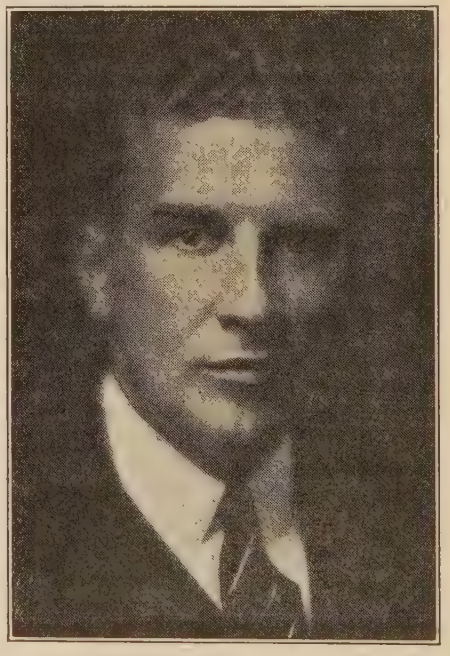
Having full confidence in the zeal, common sense and loyalty to our Lord of the author, and knowing the great value of his earlier books, we received this volume with eagerness. And we have not been disappointed in its spiritual quality or its practical suggestiveness.

Mr. Shoemaker has for a few years been rector of Calvary Protestant Episcopal Church on the corner of Fourth Avenue at 21st Street, New York City,—an old downtown church, with few residences nearer than the East side. Taking this plant in a rundown condition, he has made it a soul-saving and hard-working center, with a substation on the East side. Just as romantic cases of individual surrender to Christ and subsequent active service take place as ever happened in the best known rescue missions. While the machinery is Episcopalian, it does not submerge the simple elements of bringing men and women to Christ that are effective anywhere and everywhere.

The book is an up-to-date witness to the saving and transforming power of the gospel. In a sense there is nothing new: only new and surprising instances of what has been happening for 2000 years. Mr. Shoemaker believes in instant conversion by a decision of the will as the experience that initiates the new life. A daily Quiet Time, spent in Bible reading and prayer and meditation, he regards vital to stability and growth in grace, especially in listening for God's guidance. He believes in the moral character of God as regards quality versus quantity, so he does not seek numbers or excitement, but gets down to the business of changing lives one by one.

Sixteen chapters specialize on 16 different persons, both men and women, and usually tell how those individuals have gone out and helped others of their friends and associates. One chapter is entitled "In the Gas-House District," where the Calvary Mission under the leadership of H. H. Hadley is located. The persons saved are usually of the better classes,—church members, reformers, business men, etc., but lacking vital experience of Christ. One of the finest cases is that of a newsboy aged 18.

The variety in diagnosis and treatment of these cases, together with Mr. Shoemaker's



Rev. S. M. Shoemaker of New York.

comments on the needs and possibilities, is invaluable. In many cases the stories are told in the words of the individuals themselves. They hold a Thursday Evening gathering at Calvary for testimony and help in personal religion, when these individuals share the good news with likeminded friends.

The style of the book is free and easy: nothing stilted or over-pious. A strain of gladsomeness and humor is strong throughout.

It will be a cold, critical, encrusted person who will not find his heart warmed by these episodes, and his yearning awakened for similar joy and blessing in his own life.—F.

The Study of the Bible.

Christianity of the Epistles (The), by Arthur W. Robinson. George H. Doran Co., New York. 127 pages. $1.25.

It is a long time since the writer has read so satisfying a book as this, in its line. Its idea is to examine the eight epistles listed below, and interpret the message of each considered as a whole, seeking the standpoint of the author, the situation he had to deal with, the special teachings he wished to impress on those he addressed. This done, Canon Robinson forms an estimate for today of the value and application of each epistle.

It is the way the author does it that makes his book so good. He has a ready grasp of his subject, and back of his words is evidence of trained scholarship. He does not aim to analyze or comment in detail on the Scripture records, but he succeeds admirably in giving the reader a grasp of the contents of each epistle. He does not use a cast-iron outline for the group of epistles, but develops the content of each in a natural, helpful way. References to other authors in the text and in Notes appended to each chapter prove that he knows the best, old and new.

We are tempted to give exhibits of his material, but must be satisfied with the chapter titles:

Galatians—The Case for Liberty
Romans—Justification and Reconciliation
Ephesians—The Increasing Purpose
Colossians—Faith and Philosophy
James—A Saint's View of Life
1 Peter—Present Suffering and Eternal Hope
Hebrews—Looking Up and Keeping On
1 John—Errors to be Guarded Against.

Israel's Religious Development, by Frederic Breading Oxtoby. Westminster Press, Philadelphia. 216 pages.

A survey of the development of the Old Testament, with a discussion of its significant moral and spiritual values in religious education. Prepared to serve as a textbook in the Standard Leadership Training Course of the Presbyterian church, and well done both in style and matter.

The usual data of Biblical Introduction are first set forth in a competent way,—what the Bible is, the Old Testament as literature, archeology, the Holy Land, etc. Then comes a survey of the contents of the Old Testament in convenient sections. The climax of the study is the last chapter, "Christ and the Fulfilment of Old Testament. Prophecy."

Philosophy from Prison (A), by F. R. Barry. George H. Doran Co., New York. 155 pages. $1.25.

If you have not yet decided on your "book for the month," get this! It is a most interesting, informing, spiritually discerning and helpful study of Ephesians. Back of it is sound scholarship that is familiar with the history of Paul and his times. Before the average reader has gone far he will meet many new and good things.

The author is professor in King's College, London. He has several books to his credit on Paul, Christianity and psychology, etc. His references in the footnotes are all to substantial authors.

After a 25-page Introduction concerned with the authorship, date, occasion, and background of the epistle, the author makes comment on the text of the letter, in essay form, in three main sections: God in history, 1 to 2. 10 (42 pages); Christ the Meaning of History, 2. 11 to 3 (37 pages); and Self-Expression and Social Life, 4 to 6 (41 pages). The sections are again subdivided into three or four natural divisions.

The whole tone of the book is constructive. The spiritual teaching of the epistle is maintained on a high level, while the practical directions for daily life are regarded as part of the genius of Christianity as an emancipating force in its identification of faith with life, of creed with character. The author does not live in the long ago, but shows how the principles found in this epistle affect the believer and the church in the world of today.

Religion of the Lord's Prayer (The), by Edwin McNeill Poteat. George H. Doran Co., New York. 140 pages. $1.25.

This is different from other books on the Lord's Prayer in that it does not expound it clause by clause, but deals with its larger aspects. Thus, among the 11 chapters the first two are on prayer as an instinct and prayer as creed, while the last chapter treats it as an object lesson on how to pray. Other subjects are the challenge to atheism, the will of God as law, the brotherhood of all believers, the personal life enjoined in dependence, forgiveness and fortitude, and the horizon of the Lord's Prayer.

Dr. Poteat writes with freshness and

originality, and brevity. In the dedication he says that family prayers in his home always ended with the Lord's Prayer. This book has evidently grown out of deep familiarity with its spirit and implications.

Biblical Themes.

At the Lord's Table, by David Owen Thomas. George H. Doran Co., New York. 298 pages. $3.

We are informed that the author of this book (he died in 1925,) gave most of his life to a successful medical practice in Minneapolis. As an elder among the Disciples of Christ he was in the habit of presiding at the communion table. Some 48 communion meditations, of varying length, are first given here, covering different aspects of the general subject (138 pages). Then follow some 136 pages of "Critical Dissertations" on problems of the text, what the Lord's Supper really was as observed by Christ and in the succeeding centuries, with a closing chapter of 24 pages on "Modern Criticism and the Lord's Supper."

Dr. Thomas' competency for this critical study was based upon original investigation of European authorities on textual criticism and Christian antiquities. Extended trips abroad and one of the finest private libraries in existence of early Christian versions and other literature provided the necessary elements of scholarship. His own views are worshipful and conservative, though he reviews the more stable views of modern critics.

The book therefore offers a fresh spiritual and scholarly consideration of the Lord's Supper which will profit every minister in his approach to this central sacrament of our faith.

Bible of Jesus (The): An Inquiry into His Use of the Old Testament, by W. M. Grant. George H. Doran Co., New York. 230 pages. $2.

Rather a large book for the theme expressed by the title, perhaps, but the author takes the ground that to understand our Lord's relation to his Bible it is necessary to understand his relation to the kingdom forecasts, the Messianic ideas, the Temple and sacrifice, and the law: each of which subjects receives extended consideration.

Further, he has a chapter on the education of Jesus, and another on the world to which he came. A chapter with the catchy title "A Bookshelf at Nazareth" claims that the Apocrypha and Apocalypses would be available to Jesus as well as the Old Testament.

Briefly, the author says that our Lord adopted what is known today as the historical method in his reading of his Bible. He was not bound by literalism, traditionalism, or rabbinism, but exercised freedom and spirituality, maintaining an attitude of authority, superiority, and reserve. He conserved the religious values of the older revelation, even while he transcended it. He commended, criticized, or superseded the writings, yet left the permanent religious values unchanged.

The book is somewhat repetitious, and discursive, but the author intends to be loyal and constructive. Many good things will be found in the pages: many questionable things and critical guesses too.

Bible Dramas.

Return of the Prodigal (The): a One-Act Play Based on a Certain Parable in Luke, by Elma Ehrlich Levinger. Pilgrim Press, Boston. 27 pages, with frontispiece and diagrams. 50 cents.

As presented in this drama the parable of the Prodigal Son becomes a story of our own day, and in a larger sense the poignant allegory of every living soul. The father is a landowner in Galilee. Several neighbors and servants appear in the cast.

It is a simple play, awarded first prize in the 1925 Religious Drama Contest, and it has proved successful in presentation.

Song of Solomon (The): A Play, by Hubert Osborne. D. Appleton and Co., New York. 59 pages. $1.25.

It is interesting, to say the least, to see how the author of this drama treats the text of the Song of Solomon, with limited selections from 1 Kings, Proverbs, and Ecclesiastes. The King James version is adhered to almost exclusively.

He splits the text up into dialogue shared by the Shulamite and her shepherd lover, and King Solomon, with occasional parts by laborers, King Solomon's wives, and others. Included in the cast are also numerous officials of the king, slaves, women of Jerusalem, etc.

The plot, as this author conceives it, is that the Shulamite had a shepherd lover. King Solomon encamped at one time near her home. Her brothers offered to sell her to the king, who was entranced by her beauty and took her into his seraglio. But when she repulsed him in loyalty to her true lover he had her cast out, and the hard treatment she received affected her reason, which, however, came back ere she died in her shepherd lover's arms with the words on her lips:

"Till the day break and the shadows flee away!"

The cleverness of the drama as a literary effort may be admitted. It was first produced in the Arts Theater of the Carnegie Institute of Technology at Pittsburgh. And it may offer some valuable hints in the interpretation of this most difficult Bible book.

Biographical.

Eleven Christians: Studies in Personality, by Members of the Fellowship of the Kingdom. George H. Doran Co., New York. 246 pages. $1.50.

Essays written by "Wesleyan Methodist

members of the Fellowship of the Kingdom," a movement in England whose members seek "a new transforming and communicable experience of Christ." The object in this book is to have the subjects of the essays give their testimony to the presence and power of Jesus in heart and life in order to show that there is a real unity of Christian experience. The authors' names are hardly known in this country, but their matter is good.

The eleven studies are on Clement of Alexandria, Augustine, Gerard Groote a Dutch pre-Reformation reformer of the 14th century, Saint Teresa, Pascal, Bunyan, Fox, Newman, Gladstone, Francis Paget a high Anglican of the last century, and James Smetham an artist who died in 1889. It is obvious that these persons offer a wide variety of Christian experience.

Representative Churchmen of Twenty Centuries, by Hugh Watt. George H. Doran Co., New York. 256 pages. $2.25.

The author is professor of Church History in New College, Edinburgh. The plan of the book was wished on to him by the publishers, leaving him the selection of characters.

Most of them are well known. For the 19th century he selects David Livingstone, 18th century John Wesley, 17th century Alexander Henderson, a Scottish dominie who he says was the leader in the second Reformation, 16th century Martin Luther, 15th century John Gerson, who stood out in the demand for ending of the schism in the papacy and reformation within.

Each essay is preceded by an analysis of the leading features of the century and the church's task during its course.

The 20th century churchman is not named, but coöperation is regarded as the leading feature of today, and the author believes some one will emerge who will be the inspirer, director and organizer of union among the Christian groups.

For Workers.

Church Vacation School Guide (A), by Bertha Marilda Rhodes. University of Chicago Press, Chicago. 73 pages.

A usable little guide for school, and (by selection) for parents who want intelligent occupation for their children out of school. Many practical suggestions are noted, and ten pages of handwork ideas are given. Two five-week courses are outlined, relating the child to God as father and to Jesus Christ as friend.

Every Minister His Own Evangelist: A Contribution to Belief in Revival, by Edgar Whittaker Work. Fleming H. Revell Co., New York. 192 pages. $1.50.

Last June we printed one of the chapters that appears in this book, on prayer in the Spirit. There are 22 chapters in all, each one discussing a different aspect of the general theme. Dr. Work writes out of large pastoral experience, and his heart is in his subject. He illustrates his plans and suggestions from actual experience.

The idea of the book is one that would prove a blessing to the church if only it could be realized.

Our Jewish Neighbors, by John Stuart Conning. Fleming H. Revell Co., New York. 154 pages. $1.25.

Dr. Conning is superintendent of Jewish Evangelization under the Presbyterian Board of National Missions. He has had large experience in such work, and is well posted in regard to Israel in all lands.

This book explains why Jews and Christians have remained strangers to each other, and how they may understand each other better. Behind all this lie the hope and conviction that as the Jews understand Jesus of Nazareth better they will be drawn to him as their Saviour and Messiah.

The book contains statistics and actual cases to support the writer's views.

Revell's New Scripture Atlas, by George Philip. Fleming H. Revell Co., New York. 90 cents.

Sixteen large colored plates, containing 41 maps and plans illustrating the historical geography of Palestine and the other Bible lands according to the successive eras in Old and New Testament history. All this represents the latest skill in map-making.

Smaller Sunday School Makes Good (The), by W. Edward Raffety. American Sunday School Union, Philadelphia. 332 pages. $1.50.

All about the work and workers of a smaller Sunday school. This is the most important section in the Sunday school field, and the one where real business is done.

The 28 chapters are grouped in Parts,—"Smaller Schools that Make Good," "Officers that Make Good," "Teachers that Make Good," and "Making Good through the Longer Reach." Several useful appendices list Sunday school books and pictures, standards and helps for smaller schools, etc.

When Power Comes: Stories from Real Life, by Albert D. Belden. Judson Press, Philadelphia. 100 pages. $1.25.

Some 60 stories, the first of which furnishes title for the book. Most of them are war anecdotes, but missionary work is also well represented. Nearly all are rather recent.

Worship of the Little Child (The), by Edna Dean Baker. Cokesbury Press, Nashville, Tenn. 133 pages. 75 cents.

A textbook in the Standard Training Course, written to give the teacher a comprehensive understanding of child nature and psychology, and how to guide children in prayer and other elements of worship. Theory is well balanced by practical suggestions.

Worker and His Job (The): Outlines for the Use of Workers' Groups. The Inquiry, 129 East 52nd Street, New York City. 65 pages. 75 cents.

The Inquiry works along original lines, and furnishes fresh viewpoints in its publications, based on actual experience. This book explains how to handle a group for the discussion of workers' problems, then gives outlines and suggestions for group discussion of six questions:

Married Women in Industry
How Deal with a Grievance
Mollie and the Union
Factory Recreation
Can Work be Interesting?
The Place of the Workers in the Community.

Sermonic.

Balanced Burdens, by Stuart Robertson. George H. Doran Co., New York. 286 pages. $2.

Fifty-four live addresses to children, each based upon a good story and with a text to fit. Interest does not lag for a moment.

Mr. Stuart Robertson is a minister in Glasgow, and he has the knack of talking to young people acceptably.

Boston Preachers: Pulpit Addresses by Ministers of Boston and Its Vicinity, compiled by A. Avery Gates. Fleming H. Revell Co., New York. 287 pages. $2.

Twenty-five different men contribute addresses to this book, representing 11 denominations. Dr. George A. Gordon is first in order. One rabbi and several Unitarians are included. Nearly all the sermons are textual. They cover many phases of thought.

A brief biography of the author precedes his address in each case.

Fast Hold on Faith, and Other Sermons, by Henry Howard. George H. Doran Co., New York. 275 pages. $2.

That Dr. Howard is making a success at Fifth Avenue Presbyterian Church, New York, is evidence that he must be a great preacher. This volume contains 14 textual sermons. The title sermon is on 1 Timothy 1. 19, Dr. Way's version (a version of Paul's letters that has great vogue in England).

Hurry Call of Jesus (The), by Thomas Jefferson Villers. Judson Press, Philadelphia. 322 pages. $1.50.

Fifteen textual sermons by one of the leading Baptist pastors in this country. The first address furnishes the title, based on John 9. 4.

Life in the Spirit (The), by Bruce S. Wright. Cokesbury Press, Nashville, Tenn. 118 pages. $1.25.

Eighteen addresses, each three to six pages long. Each one is the direct exposition and illustration of a text. They might be addresses to children, though it does not say so. Anyhow they are right to the point, without one unnecessary word. Rather an unusual volume of sermons, they are so full of points.

Love Trails of the Long Ago, by James I. Vance. Fleming H. Revell Co., New York. 174 pages, with frontispiece. $1.50.

Love stories of the Bible have formed the themes of 13 addresses by Dr. Vance of Nashville. The persons involved are—Eve, Zipporah ("The Woman Who Married the Wrong Man"), Vashti, Rebekah, Delilah, Jephthah and his daughter, Ruth, Jonathan and David, Rizpah ("The Love Trail of Motherhood"), Jezebel ("The Love of a Strong Woman for a Weak Man"), the Shulamite, Mary (of the empty tomb), with a closing chapter on "The Love Trail of the Nail-Pierced Feet."

Obviously there is room for large variety of topics for Dr. Vance's virile and graphic treatment.

Soul-Trapping, and Other Sermons, by John Snape. Judson Press, Philadelphia. 150 pages. $1.25.

Nine striking sermons by a leading Cleveland Baptist pastor. Luke 5.10 is the text of the first sermon, and furnishes the title. Scriptural teaching and popular illustrations make these sermons readable and helpful.

Story and Travel.

Marching On, by James Boyd. Charles Scribner's Sons, New York. 426 pages. $2.50.

All those who read "Drums," by James Boyd, looked forward to his second novel, "Marching On," with highest expectations; and they were not disappointed. "Drums" dealt with the Frazers of the South during the Revolutionary War. This novel describes the part taken by their descendants in the Civil War. The authenticity will appeal to all historians, the love theme to all romanticists, and the story itself will be found well worthwhile by the reader of average fiction.

The hero is a poor farmer in North Carolina. His love for the daughter of a great slave-owner and planter runs its course through the book.

In preparation for the novel Mr. Boyd inspected the town records of places near Wilmington, N. C. His descriptions of the surrounding country ring true. The colloquialisms and idioms are correct, as found only in that part of the country. The historical background and details of the Civil War are accurate.

It is a great story.—E. M. P.

Under the Grey Olives, by Marion Keith. George H. Doran Co., New York. 175 pages, illustrated.

We give this the blue ribbon for travelogues on the Holy Land. It is perfectly lovely

in tone, and ever so clever in narrative and description.

The liner "Cheops" is approaching Jaffa as the story begins. The party includes some Americans and English in addition to the author's family and other Canadians. They have earned nicknames among themselves: the Lovely Lady, the Scoffer, the Terrible Talkers, the Man-who-knows-everything, and the rest. There is a Yale student, rushed by the girls, and a Rhodes Scholar, and later a Crusader who has had a scholarship at Jerusalem for archeology and Biblical research, and who stayed on to help in orphan work. He is one half of a pretty romance: for the book is by no means a dull account of travel and sightseeing.

There are eight pictures from original photos.

It is a handsome gift book.

Various Themes.

Idealism as a Philosophy, by R. F. Alfred Hoernlé. George H. Doran Co., New York. 330 pages. $2.50.

This is on the whole, barring some defects, probably the best rather popular inventory of "idealism" on the market. It is marked by a tendency to over-emphasize somewhat important people, members of an English group who interest the author (himself an Oxford man,) while neglecting certain great thinkers, as Royce and Bowne, whose views do not fit into the preconceived scheme of the book,—a fault which is shared by several recent American "philosophies."

Dr. Hoernle formerly taught at Harvard, and is now a professor at Johannesburg, South Africa. He is an admirer of Bosanquet, who went by the name of an absolute idealist, but who later in life came to speak of a "world of spiritual membership," and seemed to return to a more Christian view of the mysterious totality.

After a keen analysis of the terms "idea" and "ideal" Dr. Hoernle points out that there is a natural aptitude for philosophizing, which is distributed in varying degrees among different individuals, and which promotes, as Bertrand Russell puts it, "that universal love which can be given to all," and then discriminates four types of thought, Absolute Idealism, Spiritual Pluralism, Spiritual Monism, and Critical Idealism. Of these he considers the first two to be the most important, the first three to be included in "metaphysics," but the fourth (Kant's view) to be really a theory of knowledge, or what is known as "epistemology." He thinks that Kant's private opinions were probably in favor of Spiritual Pluralism, which, by its recognition of a society of souls, is most akin to an evangelical Christian philosophy. A considerable part of the book is devoted to Berkeley's idealism, and to James Ward, that masterly exponent of Spiritual Pluralism.

The distinctions between these dialectical subtleties are acutely argued, and a section is added on the nature of proof. The author evidently means to be fair to all systems, and his tone throughout is serious and patiently inquisitive. His own view seems to incline more toward absolute idealism, but he leaves us with a faith in a real God, and with the conviction that in human creations "there is a reason greater than the merely human." Perhaps the spirit of the book is most significantly expressed in this concluding statement:

"Idealism, as Josiah Royce once said, is 'the expression of the very soul of our civilization.' It will prove a vain fancy only if our civilization has no soul to express."

In these days of dogmatic and noisy "mechanisms" and sordid sensualisms a work of this kind is welcome as an antidote to current unfaiths, as it shows how many noble minds have found the worth of life in the acknowledgment of God.—C. A. S. D.

Influence of the Weekly Rest-Day on Human Welfare: A Scientific Research. New York Sabbath Committee, New York. 120 pages. $1.

What is offered to the reader in this book is not Scripture, but data and information from eminent authors to prove what scientists think about periodic rest for human welfare.

The first chapter devotes ten pages to "Fatigue and Rest" in relation to the human body. Successive chapters then discover the influence of a weekly rest-day on the physical, mental, industrial, political and religious well-being of man, and on domestic life. Footnotes give the sources of quotations, and the book is intended to be a compendium such as has never before been prepared on the subject.

Pedagogy of Jesus in the Twilight of Today (The), by Walter Albion Squires. George H. Doran Co., New York. 296 pages. $2.

A book with an arresting title. The author, for whom Dr. William C. Covert in an Introduction says a good word, describing him as a man who has "scholarly fitness and a devout mind,"—certainly a good combination,—takes his departure from the metaphor of the Hebrew prophet who foretold that a day is coming when "the light shall not be bright, nor dark," that is to say, the prevailing condition will be "not day and not night." That is the state we are in, in this age of confusion, said confusion accounting for many creature complaints. Yet there are two twilights, and this book is written in the firm belief that the Great Teacher may supply the full illumination which we so need.

The author with much insight and strong argument attempts to show that the teachings of Jesus, and the elements of his personality, apply to the multiplied problems with which religious education, or "pedagogy" as it used to be called, is today im-

peded, or at any rate encumbered. Part III, which deals with philosophical and psychological theories favoring or inhibiting religious training, is particularly important, stressing the fact of an ego over against the mechanistic views of radical behaviorists which would reduce experience to animal reactions simply. Naturalism is a view which tries to pull itself up by its bootstraps, disregarding a knower and then starting out to know something quite dogmatically as to what human nature is not! That way lies hopeless despair.

The reader will turn with relief from such dismal views to consider the ultimate sources of altruistic ideals, the nature of truth, and a Christ-centered program. That way lies the path today.—C. A. S. D.

Psychology of Religion (The), by Charles Conant Josey. Macmillan Co., New York. 362 pages. $2.50.

A popular work by a trained thinker, designed to serve the purpose of a short elementary textbook, while being readable enough to command the attention of the ordinary reader.

The author, a professor in the University of South Dakota, emphasizes two points in his discussion: the function of cult practices in promoting the religious development of the individual, and the giving of a cosmic setting to the phenomena of religious experience. Part I deals with psychological principles in general, and with efforts to define religion. Part II with the development of religion in society, and Part III with the development of religion in the individual. The order of these two Parts is perhaps not important, as the two developments proceed really together.

In the discussion use is made of the concepts of the unconscious, multiple personality, projective mechanism, and suggestibility, the treatment of the latter being particularly interesting. Among the marks of religion a belief that the universe as well as man is moral is recognized as having a place, along with emotions, and attitudes of submission and optimism. Cult practices are defined as religious customs bearing the sanction of an organized religious group, and designed to establish closer bonds between its members.

The chapter on Preaching is especially valuable. The preacher is dignified in his task, but a caution is uttered against a superficial dogmatism which announces just what the relations between the nations should be, and this quotation from Gardner is added: "Intolerance has been a notable bane of the ministerial function in all ages."

Prayer receives reverent treatment, and the arguments for immortality are clearly stated.

The book makes a distinct contribution not only to comparative religion, in its psychological aspects, but also to religious education.—C. A. S. D.

ALSO RECEIVED.

The Living Word, by John Davidson. Watts and Watts, Melbourne, Australia. 16 pages. 6d. net.
A lecture delivered to Bible students, enforcing the conservative attitude to the Bible. Old facts and arguments are handled with new vigor.

Roman Catholicism and the Presidency, by James S. Vance. Fellowship Forum, Washington, D. C. 15 pages.
Quotations from Romanist sources intended to prove that a person cannot be loyal to R. C. oaths and obligations and at the same time to the Constitution of the United States.

The Master Says "We," by D. H. Dolman. Bible Institute Colportage Association, Chicago. 32 pages. 25 cents.
A devotional study in popular language of John 6. 1-11.

The Spirit of the World League against Alcohol, by Ernest H. Cherrington, Westerville, O. 15 pages.
From the Presbyterian Board of Christian Education, Philadelphia.

Year Book of the Presbyterian Program for Young People: Building with Christ, 1927-8. 62 pages. 30 cents.
Programs prepared for young people in the several missionary and other societies of the Presbyterian church.

Intermediate and Senior Societies in the Pioneer and Tuxis Programs. 39 pages. 25 cents.

Manual of the Presbyterian Program for Young People: Building with Christ. 150 pages. 60 cents.
This gives the programs for young people in the church, worship, instruction, service, and recreation, and in the organizations.

AMONG NEW BOOKS.

Christ and the Creed (The), by Warren Akin Candler. Cokesbury Press, Nashville, Tenn. 134 pages. $1.25.

Christianity as Bhakti Márga, by A. J. Appasamy. Macmillan Co., New York. 232 pages.

Crabb's English Synonyms, by George Crabb. Thomas Y. Crowell Co., New York. 801 pages. $2.50.

Crisis in American Lutheran Theology (The), by Vergilius Ferm. Century Co., New York. 409 pages. $3.

Goddess of Mercy (The), by James Livingstone Stewart. Fleming H. Revell Co., New York. 351 pages. $2.

Goose Town Tales, by Alice Lawton. Crowell. 234 pages, illustrated. $2.

History of American Foreign Relations, by Louis M. Sears. Crowell. 648 pages. $3.50.

Jesus: A New Biography, by Shirley Jackson Case. University of Chicago Press, Chicago. 453 pages. $3.

King John, by George F. Robertson. Lowell Publishing Co., Lowell, N. C. 236 pages, illustrated. $1.75.

Memories of the Mission Field, by Christine I. Tinling. Morgan and Scott, London. 158 pages, illustrated. $1.25.

Philosophy of Personalism, by Albert C. Knudson. Abingdon Press, New York. 438 pages. $3.50.

Science and Faith, by W. G. Radley. Morgan and Scott, London. 95 pages. 1/-.

Thinking through the Scriptures, by William Parker White. Doran. 176 pages. $1.75.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

EARLY KINGS AND PROPHETS OF ISRAEL.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

October 2. Elijah on Mount Carmel.

1 Kings 18. Lesson portion, 30-39.

Elijah bursts on the scene in 1 Kings 17. 1 when the Northern kingdom was at its lowest ebb of religion and morality. Ahab was king, Jezebel queen. The latter has introduced Baal-worship, with its cruelty and licentiousness. As the court religion, there is danger that Jehovah-worship will be overridden.

Over in the rough hill country of Gilead is a man to whom God is real and living. Without recorded introduction or explanation or call to repentance he hurls at Ahab a prophetic ultimatum of impending drought. From James 5. 17, 18 we learn that the drought came and ceased in answer to the prayers of Elijah.

The lesson portion for today is the most sensational episode in his stormy career. Its outward aspect is a dramatic challenge of Baal-worshipers. But back of this is a more important thing, the challenge of the people's choice in religion: "How long go ye limping between the two sides? If Jehovah be God, follow him, but if Baal, then follow him!" (21).

As Elijah saw it, there was a clear-cut religious issue, on which there could be no compromise. Is it not true that national well-being reduces in the last analysis to a religious issue? On all sides today we hear the warning that our nation needs a revival of religion to heal the grievous diseases that are eating into our national life.

The people were speechless. Perhaps it was the first time they ever saw where they stood. So Elijah proposed a test not inappropriate to the times (22-24),—a test to Baal and to Jehovah to prove by miraculous evidence which is the true God. Baal was the sun god, so to answer by fire should be in his line. So far as we know, Elijah had never seen fire fall from heaven, but it was an ancient method by which God had shown his Chosen People that their sacrifices were acceptable, as with Abel and Abraham, Moses and Gideon, David and Solomon.

The prophets of Baal were given first chance. The scene of vain crying and frenzied effort is changed at verse 30 into one of quietness and calm. Elijah is seen—not in any spectacular demonstration such as he manifested at other times, but in quiet faith and patience.

Elijah and Jehovah, 31-38.

He repairs a broken-down altar, using twelve stones symbolic of undivided Israel. He adopts measures to exclude all chance of trickery and to enhance the difficulty of the test. Then, at the hour of the evening sacrifice at the Temple in Jerusalem, he prays.

It has been called one of the sublimest prayers in the Bible, short and to the point, full of calm confidence and passionate appeal. Elijah was facing a trying test, and was dead in earnest in his prayer for God's glory and Israel's true welfare. He asserts that he has done everything at God's word, not of his own intention or invention.

The people and Jehovah, 39.

The swift answer from heaven, manifesting the presence and power of a prayer-hearing God, brought about immediate conviction on the part of the people, and they cry, "Jehovah, he is God!"

Lord Jesus will accept no half-way allegiance.

A false religion can never stand testing. How about your religion?

A broken-down family altar is the root of much weakness and worldliness in many a Christian home (Snowden).

October 9. Elijah Hears God's Voice.

1 Kings 19. Lesson portion, 9-18.

After the tension of Carmel reaction seems to have set in, and Elijah flees when Jezebel threatens his life. His track is southward, and he keeps going till he reaches Horeb the mount of God, that is, Sinai.

"What doest thou here, Elijah?" 9, 14.

Our lesson portion is a dialogue between Jehovah and Elijah. The twice-repeated question challenges Elijah to account for his being in Horeb.

Hitherto we have seen Elijah obeying Jehovah's word implicitly and patiently as to where he should go and what he should do.

Instead of replying, "I was scared of Jezebel," he twice gives answer advancing his zeal for Jehovah, his concern over Israel, his solitariness, his danger of death. It is an answer of perplexity, hopelessness, pessimism, pious egotism,—"I," "I," "I."

"Go," 11, 15.

Jehovah responds with a double "Go!"—first the "go" of communion with himself, then the "go" of service.

First he tells Elijah to get out of the cave. He passes by, and there is a violent display of the forces of nature. Elijah stayed in the shelter of the cave as storm and earthquake and fire were seen and heard, but when a "sound of thin silence" comes,—"the breath of a light whisper" (Moffatt),—he is wooed into the open. In its hush and gentleness Elijah felt that the living God was there, and filled with that sense of self-abasement which overwhelmed all the Bible saints when they were conscious of God's presence, he hid his face.

There is nothing that will help a man to shake off discouragement and to rise up out of despondency like changing the current of his thoughts, setting him to work, giving him an objective to work for. That is the course Jehovah adopts with Elijah. And in so doing he gives Elijah to understand that he is not personally essential to Jehovah's cause in Israel, and that there are 7000 true men besides himself. This is a case, some one says, where statistics would have saved Elijah from the dumps, had he known them.

The man who thinks that he is the only true witness to God left, or that he alone has the true meaning of the Bible, is in a dangerous position. God has others.

A sound of gentle stillness,—how we need it today, with the knowledge that God is in it!

Under what conditions have you heard most from God?

October 16. Elijah in Naboth's Vineyard.

1 Kings 21. Lesson portion, 5-10, 16-20.

Ahab has a palace in Jezreel. He wants to extend his holding by acquiring an adjoining vineyard plot, and makes Naboth a fair proposition. Naboth, evidently one of the 7000 who had not bowed the knee to Baal, conscious of the real estate clauses of the Mosaic law,—as in Leviticus 25. 23; Numbers 36. 7,—regards it as a religious matter and shrinks from the deal. The religious aspect of the case does not seem to have struck Ahab, and he goes back to the palace peeved. The one thing he wants and cannot get looms up larger than all he has.

It is in this childish petulancy that Jezebel finds him.

The murder of Naboth, 5-10.

For cold-blooded, conscienceless murder can Jezebel's plan be beaten?

It was to be achieved under the cloak of religion, and forgery, and perjury, and the abuse of justice. A carefully planned judicial murder, to be followed by the reversion of the property to the crown.

The civic authorities carry out Jezebel's instructions to the letter. Naboth is dead!

Elijah in Naboth's vineyard, 16-20.

About the time Jezebel is telling Ahab to go and take possession of the land, the word of Jehovah comes to Elijah to go and meet him there, and read him his death-warrant.

Ahab has left God out of account, but God always has some Elijah waiting at the gate of ill-gotten gain.

Half in anger, half in anguish perhaps, Ahab cries, "Hast thou found me, O mine enemy?" Something in his heart and conscience told him that Elijah and his God were against him. Sin had blinded him to his true friends and his real enemies. For the person who warns us of our sins is more truly our friend than the one who involves us in sin.

Elijah's answer is the key to the whole incident: "Thou hast sold thyself to do that which is evil in the sight of Jehovah." Was Ahab childish in his unkingly selfishness? Was he eaten up by covetousness and discontent? Was he lacking in social justice in not respecting his neighbor's rights? Was he forgetful of God's ancient property laws for his Chosen People? Was he party to a dastardly murder? The secret of it all was in his inward corruption. He had sold himself to the devil.

The ill success of sin.

Sin is not only a violation of God's law and man's, it is a big blunder. The spirit of justice and righteousness will meet a man and spoil for him his evil-begotten success and gains. Instead of gaining the vineyard Ahab lost his peace, his throne, his life! He sinned in vain.

What a powerful object lesson in the ill success of selfishness and sin!

October 23. The Call of the Prophet.

1 Kings 19. 19, 20; Amos 7. 14, 15; Isaiah 6. 1-8.

The lesson committee takes three prominent cases today to study how God called men to the prophetic office in Old Testament times. This office was of course quite distinct from the Aaronic priesthood.

A prophet was one who spoke for God, often foretelling future events, but more frequently giving God's messages for the hour.

Note the different types of men called: Elisha a well-to-do dirt farmer, Amos a shepherd and orchardist, Isaiah perhaps a courtier.

The methods of calling: Elisha by the symbolic action of Elijah throwing his cloak over him, Amos not told, Isaiah by a vision that had all the vividness of reality in sight and conversation.

Elisha was called while at work in the field, Isaiah in the Temple at Jerusalem while worshiping.

No one of the three had previous training for the prophetic office, but God called them consciously in each case.

Elisha, 1 Kings 19. 19, 20.

We saw two weeks ago that God directed Elijah to anoint Elisha to succeed him as prophet (19. 17). So Elijah finds Elisha, who understands the symbolic action of the mantle, and eagerly accepts the call, and leaves all to go with Elijah, acting as his attendant (21) until Elijah is carried up to heaven. Time, about 900 B. C.

Amos, 7. 14, 15.

Read verses 10-13 to get the context to

which our lesson verses are Amos' answer.

He is regarded by students as the first of a new order of prophets: that is, he was not a member of a school or guild of prophets, but was a layman taken by God from his everyday work for special service. He was sent to Bethel in the Northern kingdom to warn against sin and of judgment. Time, about 800 B. C.

Isaiah, 6. 1-6.

Little is known of Isaiah's early history. We do not know whether this experience was his first call, or a deepening of his spiritual life and a commission for new service. He may have had visions before (1. 1, etc.), but he had not seen the Lord.

At the time that the great earthly monarch died an outcast leper, about 750 B. C., Isaiah saw the King eternal. The material symbols of the Temple blazed with their spiritual significance as Isaiah worshiped.

The first impression was of the Lord's majesty,—seated upon a throne. From the seraphim he learnt the holiness of Jehovah of hosts, and what worship in heaven means. The effect of the vision was to convict him of sinfulness and sink him in despair. With the sense of his own need came a realization of the need of others.

Notice that the live coal was not to touch his lips with oratorical power, as the reference usually implies when we pray for a preacher. It was for cleansing and forgiveness. The lips were touched because Isaiah had just confessed his unclean lips.

After such an experience what other response could a man make to God's interrogation (not a peremptory call,) but "Send me"? He has a testimony to give regarding the majesty and holiness of God, his glory and his anger against sin. He has reached the end of self in his deep sense of need, so he is an eager volunteer to meet the needs of others, in full consecration without knowing what is before him.

We need the vision of God in Christ today. Without it we have not had our supreme experience, nor have we the highest testimony to give. One who sees God is never the same afterward.

October 30. Amos Denounces Sin.

Amos 2. 4 to 3. 15. Lesson portion, 2. 4-12.

Amos was a native of Tekoa in Judah, 12 miles south of Jerusalem. But he prophesied in and against the Northern kingdom, at Bethel. Time, about 800 B. C.

He begins his book by a series of judgments pronounced on the neighboring nations,—Damascus (Syria), Gaza (Philistia), Tyre (Phœnicia), Edom, Ammon, Moab. Then he gets to Judah and Israel.

Each denunciation begins with "Thus saith the Lord," an expression that occurs about 40 times in the book. Amos was God's spokesman in a time of prosperity and luxury and backsliding.

In each case the nation was guilty of "three transgressions, and four," that is, of accumulated transgressions, "crime upon crime" (Moffatt), habitual sin: so God could not relent.

Judgment on Judah, 2. 4, 5.

Judah's sins were Godward,—rejection of God's law, non-observance of his commands, being led astray by idols.

Judah was wiped out by Nebuchadnezzar in 586 B. C.

Judgment on Israel, 2. 6-16.

Having gone the round of all the neighboring nations Amos at last faces the nation where he is prophesying, Israel.

In this case the sins he designates are all manward. The expressions are hard to understand, but he enables us to picture the scandalous social and religious conditions in Israel. They were guilty of bribery and injustice, oppression of the poor and lowly, gross immorality, irreligious practices in the Temple (using clothes seized as pledges, buying wine with money paid as fines).

There is a familiar sound in this exposure of miscarriage of justice, graft, cruelty and inhumanity, rotten society. These sins can be found even in America under modern forms.

By way of contrast God recalls his gracious dealings with the nation in past history,—their rescue from Egypt, the wilderness experience, the destruction of the inhabitants of the Promised Land before them, the raising up of prophets and Nazirites among their young people. The Nazirite was one "consecrated" or "separated" by a vow not to let strong drink pass his lips or a razor touch his hair.

But there is their added sin: they tempted the Nazirites to break their vow, and silenced the prophets. They attempted to kill off the wholesome, righteous elements in their midst.

Israel was carried into captivity by Assyria in 722 B. C.

The outstanding lesson is—national accountability. National sin inevitably entails national judgment and downfall. Does it hold good today? Nations can be judged by God only on earth.

Since a republic is made up of individual citizens, national welfare and stability demand that every American citizen shall avoid and stamp out these social sins, stand for law enforcement and observance, and render allegiance and obedience to God.

The real enemy of religion has never been scepticism: the real enemy is cynicism. Our real difficulties are not intellectual difficulties, but moral difficulties.—Reinhold Niebuhr.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

How Can We Make Our Society Successful?

Philippians 3. 13-17. October 2.

A government clerk received an unexpected raise in his salary. At the close of his day's work he rushed to the telegraph office and sent this question to the girl of his choice:

"Will you marry me?"

He prepaid the return fee, which permitted ten words.

His suspense was brief. Back came these words:

"Yes, gladly, willingly, joyfully, delightedly, gratefully, lovingly, yes, yes, yes."

What would happen to your Society if you should respond to its call for your help in the ten words of this telegram? Wouldn't success so far as you are concerned be printed in capital letters?

* * * * *

Question: "If you were a small Christian Endeavor Society in a small community, and were slowly losing your power and influence because of the influx of other influences into the community, and there were other small Young People's Societies that were fading out as you are, what would you do?"

Answer: "The law of self-preservation replies, Pool your interests, for in union there is strength! Are we not laborers together with God, and isn't it God who gives the increase? (1 Corinthians 3. 1-9)."

* * * * *

A young man in a recent religious conference arose and said something like this:

"What youth wants is to be put into places of responsibility, and have such burdens laid upon our shoulders that we will feel ourselves put to the utmost."

No individual or society can mount the stairs of success without responsibility. Therefore the church must learn to give its young people real responsibility.

Of course "They'll make mistakes." Didn't we?

* * * * *

Practising the following Daily Dozen (author unknown,) will aid in our own betterment, and incidentally increase the success of our membership:

A little patience,—at least once;
A minute of unselfishness;
A kind word,—or two or three;
A bit of self-control—somewhere;
A flash of generosity;
A prompt excuse—for someone else;
A noble thought,—perhaps a text recalled;
A good deed,—not left undone;
A brief prayer—for a friend in trouble;
A moment of thankfulness—for blessings enjoyed;
A kindly smile,—where it may brighten another;
A snatch of song,—or a hymn or a tune.

How Can We Help Our Boys and Girls?

John 21. 15-17. October 9.

In a certain Sunday school there was a godly man, who used to be a sailor. He knew little of history, and nothing of science, but he knew Jesus. He wanted to teach a class, and they gave him 14 boys who had been gathered in from the street. He so taught the class that every one became a Christian and joined the church.

When these boys reached the teen age he said to the superintendent:

"Take my class away! I am uneducated. I can not lead them any higher; but I have led them to Christ. Give me," he said, "a new class that does not know Christ, and I will try and lead them to the Good Shepherd."

Another class of the same type and number was given him, and before he died every one of them had found Christ.

If you know Jesus, put such knowledge into the youth of a Sunday school class!

* * * * *

When the storms beat upon the casement of the home of a little girl who lived by the seashore, she thought of the many ships in deadly danger upon the wide waters. One night she called from her little cot:

"Mamma, Mamma, if you will pray to God for the big ships, I will pray for the little boats!"

We pray for the "big ships," the officials of the government, state, county and town. We pray for the "big ships," the officials of philanthropic institutions, national and state organizations, preachers and teachers. Have you ever noticed the lack in our prayers of words for the "little boats," our own loved boys and girls? Yet of all objects these little boats are the quickest to respond to the waves of prayer.

* * * * *

The following "Scientific Code" for parents suggests where to begin and how to help the boys and girls.

Don't show off your child;
Don't hurry his development;
Don't use fear as a whip;
Don't stress the weakness of your child;
Don't tell your child he can't reason;
Don't expect commands to function in place of fellowship;
Don't lie to your child, or permit anyone else to do so;

Don't be a tyrant to your child, even if you do have the power;

Don't use your child as a means of ridding yourself of emotions that you dare not express to equals;

Don't let your home crowd out your child; put the child's training first, and adjust home life to its needs!

"The gist of it all is: Don't be emotionally childish if you desire manly and womanly children!"

In What Community Enterprise May Our Society Share?

Nehemiah 4. 6, 16-18. October 15.

A young man, a Christian Endeavorer, who had taken a course in library work, was given an important position in his chosen profession in a distant town. In writing to his mother soon after he had settled at his new post he said:

"I like this position for many reasons, the chief of which is, it gives me such an excellent chance to give service in community work."

When we think of ourselves as being in a position to give service to those around us, aren't we living up to the highest privileges of that position?

O Lord, that I could waste my life for others,
With no ends of my own:
That I could pour my life into my brothers,
And live for them alone!

* * * * *

Some one has gathered up a bundle of yardsticks by which to measure community welfare. They are tied up with belief,—"I believe in God, I believe in man, I believe in love!"

Religion, health, libraries, recreation, education, social welfare, public administration, town, county and state relationships.

There is not in existence a Christian Endeavor Society, containing adult members, which can not wield these yardsticks.

* * * * *

A short time ago a professor was discharged from one of our large universities because of moral uncleanness. The trustees were taken to task by a leading professor in another university for interfering with "academic freedom."

"What," he said, "has moral character to do with the teaching of mathematics or science?"

When any enterprise of the community, be it church, school or public administration, falls down at the point of the character of its officials, what stand should the Christian Endeavor Society take?

Christian Endeavor in All Lands.

Romans 1. 18; Colossians 1. 3-6. October 23.

Hundreds of missionaries from every land under the sun can testify to the value of Christian Endeavor in the following words of one of them:

"Christian Endeavor is a great asset to our work. The more I have to do with it, the more I believe in its great value. Its missionary zeal, its evangelistic fervor and consecrated spirit quickened every department of our work."

* * * * *

The man who started the Layman's Missionary Movement says:

"But for Christian Endeavor I should never have become interested in missions."

* * * * *

A treasury official of the League of Nations from a foreign country says:

"I started in my political career under the impulse of citizenship ideals advanced in Christian Endeavor."

* * * * *

A noted and influential man with the gift of oratory unusually developed, who has visited many lands in the interests of Christian Endeavor, says:

"I got my training in public speaking in a Christian Endeavor Society."

* * * * *

Christian Endeavor has 80,000 societies, in 80 denominations. It is interdenominational, international, interracial. Every letter of the alphabet, except three, is the initial letter to a country or an island where it is found. Even Mount Carmel, where Elijah had his encounter with the priests of Baal, has its Christian Endeavor societies. These societies stand for one divine life, one gospel, one God, one Saviour, one goal.

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Christian Endeavor literature is published in all the leading languages of the world, and many of the less important ones.

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Counting from the beginning of Christian Endeavor, there are now or have been 15,000,000 members of the Christian Endeavor Society. Also 15,000,000 or more Christian Endeavor prayer meetings have been held. Think of the lives transformed by prayer and testimony of these meetings!

The largest society in the world is in Bolenge on the Congo in Africa.

* * * * *

A man 80 years old, an honorary member of a Christian Endeavor society, who was always welcomed at the Christian Endeavor meetings and socials, was asked the secret of his popularity. He smilingly replied:

"I guess it is because I love everybody. Christian Endeavor has no creed but love."

That explains its popularity, and the reason why it can go into all lands. Love, like a smile, is quickly and easily translated.

What Does Protestantism Stand For?

Romans 4. 1-5; Galatians 3. 23-29. October 30.

Protestantism stands for
P—ersonal liberty,
R—ight of private judgment,
O—pen Bible,
T—ruth, plain and unvarnished,
E—ducation in Bible principles,

S—eparation of church and state,
T—olerance,
A—uthority of Bible as against tradition,
N—eighborliness among denominations,
T—rinity of Father, Son and Holy Ghost,
I—nspiration of the Bible,
S—alvation by the faith that produces good works,
M—aintenance of the gospel in heathen lands, as well as in our own.

* * * * *

An ex-priest of Prague, Austria, professes himself "almost overwhelmed with delight as he reads and studies the Protestant's Bible." His bigoted sister tried to get him back into the Roman church. "For just once" she consented to attend a Bible service. The truth made a profound impression, and from that day she has remained there, where she can listen to the simple gospel of our Lord.

* * * * *

The Broadcast Press is scattering the following proclamation in China:

"Salvation is not Reformation, nor Imitation, nor Education, nor Confirmation, nor Imagination, but it is Regeneration, that is, A new creation by the Holy Spirit's operation."

Substitute the word Protestantism for salvation in the above, and it suggests what Protestantism is not, and what it is.

* * * * *

It is related of a recently converted drunkard that as he was speaking at an open air meeting in England he spoke about the Lord Jesus so warmly that a man in the crowd cried out:

"You talk as if Jesus Christ lived next door to you!"

"No, indeed," answered the speaker, "he lives nearer than that. Jesus Christ is dwelling by his Holy Spirit in my heart."

Protestantism stands for a personal Saviour, who will take up his abode in the heart of man. If this be true, and it is, then in humility before him we can plead our own cause.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

OCTOBER, 1927.

SATURDAY, 1st. *Blessed is the people that know the joyful sound! They shall walk, O Lord, in the light of thy countenance. Psalm 89. 15.*

Any fretfulness, bitterness or melancholy on our part woefully discredits our religion.—W. L. Watkinson.

SUNDAY, 2nd. *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him: for we shall see him as he is. 1 John 3. 2.*

It is true that we are to be like him now, in the measure and degree with which he can minister his power in such weak and leaky vessels as we are. But when he shall appear we shall be like him in the perfections of his moral glory, 2 Thessalonians 1. 10. Blessed hour that gives us our first vision of him and makes us free forever! —Henry F. Bowker.

MONDAY, 3rd. *I will arise and go to my father. . . . . And he arose, and came to his father. Luke 15. 18, 20.*

It is a great thing to make a good resolution. We may not always live up to it, but it shows a determination to go forward and make the future better than the past. We need not be afraid of the foolish ridicule which sometimes greets the resolutions we make. When we promise the dear Lord, he will give us strength to keep the promise, even though we may fall many times on the way.—Floyd W. Tompkins.

TUESDAY, 4th. *If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Hebrews 9. 13, 14.*

If the pious Jew could feel that he was accepted, shall not we rejoice in the fact that our sacrifice has been made once for all, and that we are received for Christ's sake?—Thomas Champness.

WEDNESDAY, 5th. *And he went a little farther, and fell on his face, and prayed saying, O my Father, if it be possible let this cup pass from me! Nevertheless, not as I will, but as thou wilt! Matthew 26. 39.*

Let it be as God wills, and God will determine for the best! Be thou content to leave thy prayer in his hands who knows when to give and how to give, what to give and what to withhold! So, pleading earnestly yet with humility, thou shalt surely prevail.—C. H. Spurgeon.

THURSDAY, 6th. *I remember the days of old. Psalm 143. 5.*

We crave the gifts of simpler days,
The culture of the wilderness,
The wisdom of the wood,
The courage of the lonely ways,
The brooding thought, love's eagerness,
The grace of hardihood.
—Frank Mason North.

FRIDAY, 7th. *Them that honor me will I honor. 1 Samuel 2. 30.*

Every home should have a church at its center. That center may be the family table, the nursery, or the sick chamber: let that be settled by each household, but do not unchurch the sacred life of a true home! In some way and at some time God should be daily thought of by every family.—Joseph Parker.

SATURDAY, 8th. *Speak the word only! Matthew 8. 8.*

That Word is living still, echoing still, ours still, and we ought to echo it, and it will become as effective as in the streets of Capernaum.—A. B. Simpson.

SUNDAY, 9th. *Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire. 1 Corinthians 3. 13.*

In every church we must have our warriors, our workers, our financiers, our singers, the night watch of intercessors who give God no rest. Some must open the doors, some light the lamps, some teach, some preach the gospel. The smallest wheel in a big machine is able to promote or to impair the entire movement; so the most insignificant workers of the church are needed for the well-being and successful operation of the whole.—F. B. Meyer.

MONDAY, 10th. *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. Jude 24.*

It means, "Keep you from stumbling" in your daily life. You must take God's power in connection with God's purpose.—Evan H. Hopkins.

TUESDAY, 11th. *Now in the place where he was crucified there was a garden. John 19. 41.*

Live for self, and you move into a wilderness! Live for others, give yourself for others, lose your life for the sake of those who need you, and in the place where you are crucified there is a garden!—George H. Morrison.

WEDNESDAY, 12th. *I have set watchmen upon thy walls, O Jerusalem: they shall never hold their peace day nor night: ye that are the Lord's remembrancers, take ye no rest and give him no rest! Isaiah 62. 6, 7.*

Ever blessed Father, hear us, we pray thee, and do thou thyself raise up intercessors, such as thou wouldst have! Give us, we beseech thee, men and women to act as thy remembrancers, taking no rest and giving thee no rest until thy church again be a praise in the earth! Blessed Father, let thy Spirit teach us how to pray! Amen. —Andrew Murray.

THURSDAY, 13th. *Believe on the Lord Jesus Christ, and thou shalt be saved. Acts 16. 31.*

Now how did he know that? He knew it by his observation. He had seen more people believing on the Lord Jesus Christ than all we folks put together have seen.—Walter B. Hinson.

FRIDAY, 14th. *There standeth one among you whom ye know not. John 1. 26.*

There is an unrecognized Christ in every age. There is an unregarded presence in all history. There is a spiritual power moving in the world, though like the wind men know not whence it cometh.—George H. Morrison.

SATURDAY, 15th. *If children, then heirs; heirs of God, and joint-heirs with Christ. Romans 8. 17.*

There is no inheritance without sonship, and there is no sonship without spiritual birth.—Alexander Smellie.

SUNDAY, 16th. *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God! He that loveth not knoweth not God, for God is love. 1 John 4. 7, 8.*

The Bible enforces not one but two great commandments: "Love God," the first and greatest commandment, and also "a second like unto it," "Love thy neighbor." Our Lord affirmed that "on these two commandments hang the whole law, and the prophets."—John McDowell.

MONDAY, 17th. *Ye have seen the end of the Lord. James 5. 11.*

If we believed and acted upon the simple fact stated in James 5. 11, and which is set forth also in many other Scriptures, we would, in every trial and trouble of whatever nature, ask and diligently seek to learn not how we can escape the trial, but what purpose does the Lord wish to accomplish by means of it? For "the end of the Lord" is "our good always."—Philip Mauro.

TUESDAY, 18th. *That Christ may dwell in your hearts by faith. Ephesians 3. 17.*

The apostle wishes every Christian to have Jesus as the heart's fixed tenant. In response to a loving welcome he will come as he promised.

WEDNESDAY, 19th. *The effectual fervent prayer of a righteous man availeth much. James 5. 16.*

Prevailing or effectual prayer is that prayer which attains the blessing that it seeks. It is that prayer that effectually moves God. The very idea of effectual prayer is that it effects its object.—Charles G. Finney.

THURSDAY, 20th. *And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh! Luke 21. 28.*

Out in the world—the darkness gathering quickly,
Peace is far off, men's hearts are full of fear:
Within the veil—God's children rest in safety,
They know their Lord's return is very near.
—Ivy M. Fordham.

FRIDAY, 21st. *Knowing this, that the trying of your faith worketh patience. James 1. 3.*

Let us confidently and lovingly trust in the Lord, and wait patiently for him! He is worth waiting for. Patience is a proof of our faith. A faith that has no patience is a tree that has no fruit, an organ that has no music, a bird that has no wings: a complete contradiction in terms. —Joseph Parker.

SATURDAY, 22nd. *With my whole heart have I sought thee. Psalm 119. 10.*

When we want to make anything a success in worldly affairs we put our whole heart into it. And is this not much more necessary in the service of an holy God? Is he not worthy? Does not his great holiness, and the natural aversion of our hearts from God, demand it? The whole heart is needed in the worship and service of God. —Andrew Murray.

SUNDAY, 23rd. *Was then that which is good made death unto me? God forbid! But sin, that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful. Romans 7. 13.*

Christian, beware how thou thinkest lightly of sin! Sin a little thing? Who knows its deadliness? It girded the Redeemer's head with thorns, and pierced his heart. It made him suffer anguish, bitterness and woe. Look upon all sin as that which crucified the Saviour, and see that it is exceeding sinful!—C. H. Spurgeon.

MONDAY, 24th. *We have no might against this great company that cometh against us, neither know we what to do: but our eyes are upon thee. 2 Chronicles 20. 12.*

No might—no light! This was indeed a helpless case. How often it is ours! But we never learn fully to trust in God until we get there, and taking our eyes off every person and every thing, truly say, "Our eyes are upon thee." The committal of faith and the attitude of abandonment to God are the conditions of highest blessing and most certain divine interposition.—A. B. Simpson.

TUESDAY, 25th. *Then Jesus beholding him loved him. Mark 10. 21.*

All the way through, from the first page to the last, Jesus was doing just one thing: loving people! That is the way he taught them, by loving them. That is the only way we can ever teach anybody anything, by loving them.—Rockwell H. Potter.

WEDNESDAY, 26th. *And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner! Luke 18. 13.*

At the root of all true prayer is the consciousness of sin, a hunger of soul, a sense of humility and dependence.—W. L. Watkinson.

THURSDAY, 27th. *God . . . . called me . . . . that I might preach him among the heathen. Immediately I conferred not with flesh and blood: neither went I up to Jerusalem. Galatians 1. 15-17.*

The higher we ascend, the broader our outlook. Paul had a missionary gospel for all because he went high enough. His headquarters were Heaven, not Jerusalem. If we are seated with Christ in the heavenlies, then, looking down from his viewpoint, the whole earth, as a lost unit, is in full and fair view.—Dan Crawford.

FRIDAY, 28th. *Peace I leave with you, my peace I give unto you. John 14. 27.*

Notice, it is the peace of God, not a world peace, not a man-made peace, not a peace built out of surroundings and circumstances. Do you take that in? The happiness of God himself is to come down and be ours. Oh, it is wonderful! No wonder it is the "peace of God that passeth all understanding." And yet I bless God that I can enjoy some things that I cannot understand.—James I. Vance.

SATURDAY, 29th. *Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. 2 Corinthians 12. 10.*

Difficulty made the disciples radiant, joyous, triumphant. Would that the church music of this age could catch the spirit of those men of the Book of Acts!—John Douglas Adam.

SUNDAY, 30th. *He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. Romans 4. 20.*

Christian, watch well thy faith, for faith is the only way whereby thou canst obtain blessings! Faith clothes me with the power of God. Faith engages on my side the omnipotence of Jehovah. Faith helps me to defy the hosts of hell. But without faith how can I receive anything of the Lord?—C. H. Spurgeon.

MONDAY, 31st. *Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh! Matthew 24. 44.*

Ready for what? Ready for any duty in the providence of God assigned us. Ready to respond to the call, "Go work in my vineyard!" Ready to face any danger connected with his holy service. Like Jesus, ready to die in fulfilling life's mission. Are we thus ready?—A. W. Orwig.

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

OCTOBER, 1927.

Saturday, 1st. The Acts 20. 1-12.

EN ROUTE TO JERUSALEM.

Some men have a marvelous power of attaching others to themselves. Paul had this to an unusual degree. There were Timothy, his "beloved child"; Tychicus, "the beloved brother and faithful fellow servant in the Lord," who was with him in his last imprisonment; Titus, "his partner and fellow worker, his true child after the common faith"; Luke, "the beloved physician," who accompanied him to Rome, and was with him to the last; Trophimus the Ephesian, who would have been with him had he not been detained by sickness; Aristarchus and Secundus, the former of whom probably contrived to become his fellow prisoner so as to be able to minister to his beloved teacher and friend; Gaius, a trophy of that first missionary tour, which had taken him to Derbe. In his epistle to Rome he greeted twenty-six persons by name as his beloved friends and disciples.

What blessed fellowship these elect souls must have had during those three months at Corinth! They would confer together on the destiny of Israel, the counsels of God for the Gentile church, the second advent, as well as questions of church discipline.

When finally the party broke up, because the apostle was eager to get to Jerusalem in time for the Passover, a passage was taken in one of the vessels that carried pilgrims thither. But before embarkation a Jewish plot for his assassination was discovered, and he had to alter his route, passing through Macedonia, and so to Troas. How pleased Lydia and the rest must have been to see him once more! But he knew in his secret heart that he was going into a terrific storm. Of this the Holy Spirit gave him warning, and that quiet walk along the coast gave him time to gird himself in God. Brave heart, we love to think of thy indomitable courage!

Give us grace, O our Saviour, to love our fellow men, especially those who are confederate with us in thy holy service! Whether alone or in loved companionship, may we never flinch from any trial or duty to which thou shalt summon us!

Sunday, 2nd. The Acts 20. 13-24.

A FAREWELL SCENE.

The Passover, to which Paul was hastening in A. D. 57, fell on Thursday, April 7. Paul would therefore arrive at Troas on Tuesday the 19th. The ship probably stopped every evening, because the wind on the Ægean dies away in the late afternoon, and the fresh start would be made in the early morning. Then Mitylene on Monday, Chios on Tuesday, Samos on Wednesday, and early on Thursday Miletus.

When they learnt that the ship would stay there for some days a hasty message was sent to Ephesus, and probably on the Saturday or Sunday this touching farewell took place. That lonely walk (13, 14) was the last time for some years that Paul would be alone for quiet fellowship with God in nature. How deep were his meditations! How holy and close his fellowship with the Master whom he loved and in whose footsteps he was treading! He had no doubt as to his bourne, but he was upheld by the assurances of the Holy Spirit. He could do no other. He was bound in the Spirit to go forward, for his life was hidden with Christ in God.

The meeting with the elders was touching. Paul first reviews the past, recalls the plots of the Jews and the many tears and trials he had been called on to endure, reminds them of his welcome to their homes, where equally as in the synagogue and the hall he pleaded for repentance and faith.

Is not this a lesson for us all? Too often we preach and speak God's truth without agony of soul for the salvation of our hearers. Is it wonderful that our words pass off as oil over marble?

Note that bound spirit! It was Luther's also on his way to Worms. Our lives are dear to God. Our course has been carefully marked out. We have received our instructions from the Lord Jesus. Let us testify, in season and out of season, to the infinite sweetness and tenderness of the divine love and its terrific urge!

O blessed Spirit, enthuse us also with this wonderful love to Jesus Christ, and devotion to his service! May we turn neither East nor West, but fulfil our course reverently and faithfully! Baptize us with the same spirit of determined courage and endurance, so that we may not fail thee in days of stress and storm! In Christ's name.

Monday, 3rd. The Acts 20. 25-38.

THE FLOCK AND ITS SHEPHERD.

In verses 28 and 29 the church is described as a flock. This is according to our Saviour's own description in John 10. 1-20

and 21. 15-17. It was purchased by the precious blood of its Great Shepherd, as we learn from this passage and 2 Peter 2. 1.

It is obviously necessary to distinguish between the professing church of the present day, which has often a mere veneer of religion, and the church of the Redeemed which includes all those who are united with the Saviour, as the members of our bodies with the head.

"I cut thee off," said the papal legate to Savonarola, "from the church militant and triumphant."

"From the church militant thou mayest, but from the church triumphant—never!" was the martyr's reply.

Remember, O Christian soul, that thou wast purchased at a great price! Let thy rightful owner have the full benefit of that which cost him so dear!

In the church the Holy Spirit appoints officers. They are called in verse 17 elders (presbyters) and in verse 28 bishops (episkopoi). Obviously in early usage the words were synonymous. But it should be specially noticed that the preposition here is not "over," but "in,"—"in the which the Holy Ghost has made you." A man may be "over" the church in the sense of counseling, guiding, helping, but he must first be "in" the church as redeemed by the grace and power of God. The shepherd must remain a sheep, even after his appointment; and his business is not to fleece the flock, but to shepherd it; to take heed first to his own standing before God, and to conform his life as far as possible to the ideals of the apostle.

If any pastor or teacher would follow the apostle's ideals, he must take heed to himself; must withhold nothing that will profit (20); must visit in the home, as well as preach (20); must deal with individuals, as well as the community (31); must be free from the imputation of mercenary motives (33); must be ready to help the weak and needy (34, 35).

Let thy blessedness, O Saviour, become ours also, that we may be able to distribute widely of thy gifts for the enrichment of others; and as we give, may we receive! And may our eyes be fixed on thy directing hand, and our hearts filled with thy indwelling grace!

Tuesday, 4th. The Acts 21. 1-16.

BOUND FOR JERUSALEM.

Tyre. The ship was probably carrying corn to Tyre, and therefore would take time to unload. This gave the apostle a whole week with the disciples there. There was some difficulty apparently in finding these disciples. They were only a handful, and of the obscurer ranks in life. In some poor quarter, where inexpensive lodgings could be secured, the apostle and his friends would be lodged. Not many wise, or rich, or well known, did the gospel draw as its earliest disciples. But evidently it was a household religion, as wives and children were present at the farewell scene, and the disciples also were evidently under the illuminating influence of the Holy Spirit.

Ptolemais. There was no difficulty in discovering "the brethren" there. Even if we are only "for a day" in a place, we do well to find out the lovers of our Lord, as we may be the means of refreshing and helping them, and leaving behind a sweet savor of Christ which will linger long.

Cæsarea. Philip, of whom we have heard nothing since Acts 8. 40, with his family was living in that city, the seat of the Roman governor. Prophesying does not necessarily mean prediction, but the pouring-forth of prayers and exhortations at the impulse of the Holy Spirit. Their home seems to have been spacious, and the apostle made a lengthened stay. The news of his arrival brought Agabus from Jerusalem. Taking off Paul's waist scarf he bound his own feet and arms with it, and this significant act filled the whole party with foreboding. But Paul had received his marching orders from the Master himself. Chains were nothing to him, if the Lord led. If the Saviour asked martyrdom, he was only proud of the honor. What was his life except a burnt-offering consumed by love? Presently his devoted friends saw what he saw, the gleam of the scepter in the hands of the Son of God, pointing directly to Jerusalem. It was enough! Yes, that sign is always enough. So they loaded their saddle-horses, and started on the sixty-four miles' journey to Jerusalem.

O Saviour, we are greatly condemned by what we have read of thy holy apostle! He gave thee all, and was more than content with what thou hadst already planned. May we be absorbed as he was with one passion,—Jesus only!

Wednesday, 5th. The Acts 21. 17-36.

THE JERUSALEM MOB.

As in after years Paul reviewed the events described in this and the following chapters, he told the Philippians that the things which had happened to him had fallen out for the furtherance of the gospel. On this he congratulated himself. It was the one object that he lived for. If only the gospel of God's grace made progress, and the Lord Jesus was magnified, he was more than content to have suffered.

On the evening of his arrival in Jerusalem he was heartily welcomed by the lesser lights of the mother church; but the principal meeting was on the morrow, when he met the leaders under the presidency of James. Its primary object was the presentation of the Gentile offering. One by one the delegates of the churches came forward with the money contributed by Gentile Christians out of their deep poverty. Then

Paul recounted his wonderful story. It does not appear to have been any special outburst of thanks, but a proposition was made which betrayed a temper of mind far removed from the apostle's personal standpoint, though quite legitimate as expressing the view of a conservative Christianity. He was, however, quite willing to become a Jew in order to save the Jews. He did not feel bound to perform all the ceremonial rites of the law. He saw that when the veil of the Temple was rent at the hour of Christ's death the whole ceremonial system was abrogated and set aside. At the same time he did not feel precluded from any observance that was not wrong, and especially, which suggested a further opening for his ministry to his own people.

Four days had passed during which the apostle was secreted in the Nazirite chambers, but when on the fifth day he ventured out, supposing that the number of foreign Jews had thinned, he was recognized, and immediately the Temple courts began to surge with a mob of fanatics, who dragged him through the Beautiful Gate, and down the fifteen stairs to the lower court, where they could murder him with comparative impunity. Another minute, and the fatal deed had been consummated, but Lysias was just in time. There was yet work for Paul to do: epistles to write which would equip myriads with his heroism, and a testimony to be given in Cæsar's palace.

O Saviour, arm us with the same mind that was in thyself, and in thy noble servant! May we be lifted into a victorious life, which knows no fear and shirks no duty!

Thursday, 6th. The Acts 21. 37 to 22. 21.

PAUL'S DEFENCE.

The calm rest of his soul enabled Paul to hold a brief conversation with Lysias amid the excitement of his rescue. Having obtained permission, he wove the story of the risen Saviour so ingeniously with his personal narrative that the mob could do no other than listen, until he announced his final commission to the Gentile world. Then further speech became impossible.

There are several points in the address which demand notice. In verse 4 Paul uses the word, coined in the first days of the church, which describes the doctrines of Christianity as "the Way" to God: 5. 20; 9. 2. We are taught, also, that many of these early disciples were martyrs, persecuted "unto the death." When God reveals his will, and unveils his love in Christ, it is not for us alone, but that we may pass them on (14, 15). If we are honest in this, those revelations will continually increase. There is an intimacy of fellowship between God and the humble soul which amounts to direct vision: we know, we see, we hear. God has a plan for every human life, which is above reason (21). Paul naturally supposed that his special sphere would be among his own people, but God had other plans. See that your soul keeps step with his marching music!

The fact that Paul spoke in the Hebrew tongue, which the soldiers could not understand; the hope that one who had received such revelations might presently speak words of emancipation from the Roman yoke; the speaker's passionate devotion to him who had dared to stand unmoved before a Roman judge, and bear with heroic strength a Roman crucifixion, all predisposed them to expect a climax which might become the fiery cross of revolution. But when his mission to the Gentiles became the climax of his speech, his voice was drowned as by the roar of an angry sea; and Lysias had again to interpose.

Gracious Lord, we thank thee for all thy dealings with us in the past, and pray for grace so to follow thee, notwithstanding the opposition of our fellows, that we may be accounted worthy to suffer for thy name, and ultimately to receive at thy hands the crown of life, which thou wilt give to those who have dared to confess thee!

Friday, 7th. The Acts 22. 22 to 23. 11.

"THE LORD STOOD BY HIM."

The frenzied excitement of his compatriots against one of their own nation was so incomprehensible that the commandant, who had not understood a word of Paul's defence, determined to elicit the truth by the ordeal of scourging. The soldiers had already bound him for this awful form of extorting the truth when he quietly asked whether they were not outstepping their rights in binding and scourging a Roman citizen without proper trial. On hearing this the centurion in charge stayed proceedings, and went at once to the commandant, who realized that he had already exceeded his duty by having bound his prisoner. The soldiers were at once drawn off, and Lysias summoned the Council for the following day, that he might get at the facts of this extraordinary incident.

Paul's behavior and speech in that assembly have been the subjects of much discussion, both as to the issue he raised and the epithet with which he referred to Annas, who certainly was a man of despicable character. What he said was true, but it was an evasion of the main issues, and inflamed the passion of the forty zealots. In any case, the Saviour knew the absolute sincerity of that wearied and overtaxed soul, and revealed himself in a vision of radiant light and encouragement. Once more he used the word which was so often on his lips during his earthly life, "Be of good cheer! Courage!"

More than that, he gave his servant a promise which sustained him through the weary months and years that lay im-

mediately before him. "Thou must bear witness in Rome also." Only seven Greek words, but how they buoyed him amid the vacillations of Felix and Festus, and the stress of the Mediterranean storm! So Jesus still speaks to our hearts, and when we have once heard that inner voice we quietly await a certain fulfilment.

Most merciful Saviour, forgive our mistakes and failures, whenever we are overborne and hard-pressed! Bend over us in our nervous exhaustion! Pity us amid the hatred of enemies, the failure of our courage, the vacillation of our will; and so succor us that we may finish our course with joy!

Saturday, 8th. The Acts 23. 12-35.

IN ROMAN CUSTODY.

It was a noble and beautiful act on the part of this lad. Apparently he was a mere boy: and we gather that his mother, Paul's sister, shrank from identifying herself with her brother in this hour of storm. His action was, therefore, brave and noble. Evidently the Roman officer appreciated it, or he would not have taken him by the hand, and led him out of ear-shot. On hearing his report, Lysias immediately took steps to place Paul out of danger, and relieve himself of further responsibility.

Yet the imprisonment and the subsequent two years at Rome in military custody had vast results. It is an old tradition that during this period Luke wrote the third Gospel, with the advantage of being able to interview the mother, to question eye-witnesses and ministers who had known Christ after the flesh, and to trace the course of all things from the first (Luke 1. 1-4). But all the leading critics agree that the broad human outlines of that Gospel suggest the collaboration of the great apostle of the Gentiles. It must have been a notable alleviation of Paul's detention that the time was thus utilized to the full.

"As for the Lord," says the psalmist, "his way is perfect." It is a surpassing comfort, amid the chances and changes of our mortal life, to know that God has a plan which he follows in the nurture and discipline of character and service. As a lad of five or six I remember the illustration used by a godly minister who stayed for a night at our home, and was asked by my father to take the morning Scripture reading and prayer, at which the whole household gathered. After reading Psalm 23 he said that life resembled my mother's worsted work. On the wrong side were cross-stitches and broken threads, but on the other side a perfect pattern was slowly being worked out. It was so with the apostle. It is so with us. Here an apparent tangle of mischance; there the perfect design. We are placed in the detention of a prison, but we influence for God a multitude which none can estimate.

Teach us to do thy will, O God, and lead us in a plain path because of our enemies! May we never lean to our own understanding, but in all our ways acknowledge thee, and believe that thou art making all things, however different in themselves, work together for our good, and for the blessing of others! In Christ's name.

Sunday, 9th. The Acts 24.

PLEADING FOR FELIX'S SOUL.

Felix was a weak and immoral man, living at that time in adultery with Drusilla, a Jewess. He was dilatory and procrastinating, quite willing to listen to Paul's expostulations and entreaties, because he hoped that these frequent interviews might lead to a bribe for the apostle's release. For the same reason, probably, he treated his prisoner kindly, and allowed his friends to minister to his comfort.

Paul's anxiety for his conversion was evident. He knew that Felix was fairly acquainted with "the Way" (14, 22), and therefore had the greater confidence in appealing to him. Sometimes in these audiences Drusilla sat beside him, while Paul spoke concerning faith in Jesus Christ. Not on one occasion only, but on several, he was summoned from his cell, and as he reasoned with him the Roman governor's conscience awoke and confirmed the speaker's words.

Paul never swerved from his effort to win that soul for his Master. He realized that he had a unique opportunity of saving this man from himself. He felt constrained, if possible, to win a verdict for his Master, and therefore reasoned of justice, self-control, and judgment to come. Justice! Felix was notoriously unjust, and his treatment of the apostle was destined to add one more to the many injustices he had perpetrated. Self-control! Drusilla's presence was a befitting commentary on Paul's appeals. The judgment to come! His affrighted conscience made him tremble. But the convenient season never came, and presently he was recalled from his post, summoned to surrender his office, and passed into the night.

Emotion has its place in the economy of our nature, but for decision we must appeal to the will. Every moment of procrastination makes the chances against our decision for God weaker. Now is the accepted time, now is the day of salvation! Happy are they who come out boldly and decisively and utterly for Christ!

We thank thee, Lord Jesus, for the love that will not let us go, and that thou dost still stand at the door, knocking and awaiting our verdict! Give us to see thy face, and hear thy pleading voice, that our stubborn obstinacy and our wilful delays may be broken down before thee! Take to thyself thy great power, and reign!

Monday, 10th. The Acts 25. 1-12.

"I Appeal unto Cæsar."

That Paul was a Roman citizen stood him in good stead in more cases than one. Festus had lately been appointed governor of Palestine, and was evidently anxious to succeed where Pilate and Felix had failed. Two days after his arrival he went up to Jerusalem, and was immediately approached by the Jewish leaders, whose anger still burned furiously against the apostle,—undiminished though two years had passed. Festus was quite willing to oblige them, not being aware of the trap that was being laid. It was to save himself from this peril that as a last resort Paul appealed for trial at Nero's bar. It was his only chance of life; and besides, he probably desired to secure for his fellow Christians the same recognition as was granted to the Jewish synagogue.

The latter issue was predominant. Our Lord's teaching about going to law can never be forgotten; and it is wise in many cases to suffer wrong, leaving him to vindicate and deliver, rather than to fight for our self-vindication. But on the other hand, there are two outstanding facts to be considered. First, we must vindicate the rights of personal liberty; and secondly, we must see that the wrongdoer is checkmated and punished. Otherwise we should cease to be the salt of the world. Salt must not lose its pungency. If it does, it is useless, except to be cast on the rubbish heap, whilst the substance which it might have saved becomes valueless. Where would the Christianity of the world have been today if Luther had not ventured to go to Worms, exclaiming, "I can do no other"?

The apparent difference between the Saviour's teaching of yielding before high-handed wrong and our appeal to Cæsar is determined in the secret tribunal of the soul. We remember that the Holy Spirit dwells within, and it is for his still small voice to determine whether our action is influenced by personal resentment, or the desire to vindicate righteousness and to arrest the evil-doer.

Give us, O our God, the single eye, that we may discern thy righteous will, and perform it! Deliver us from hatred, malice, and revenge! Enable us to leave our righteous vindication with thee, and believe that thou wilt bring forth our judgment as the light, and our righteousness as the noonday! Teach us to do thy will! In Christ's name.

Tuesday, 11th. The Acts 25. 13 to 26. 1.

A Great Opportunity.

Agrippa inherited a poor fragment of the possessions of Herod the Great, and was tainted with all the vices of the Herod dynasty. He only held his position by favor of the emperor, at whose court he had spent his earliest years. With his sister, he had come to pay a complimentary visit to the new governor, who, among other matters, told him about Paul. He stated the case with remarkable accuracy. His trained mind had seized on the salient feature of the case, which in his opinion turned on the question whether a certain Jesus, whom Pilate had crucified, were dead or alive. Paul declared that he was alive. How strange it is to overhear (19) these two men of the world talking so coolly about this "one Jesus"! How little they expected that the one thing which would make their names immortal would be not their connection with mighty Rome, but their contact with Jesus! To have told them that the crucified Jesus would establish a kingdom before which their empire would pass away as a wreath of smoke, would have seemed like the babbling of a lunatic.

This was the greatest opportunity that Paul had enjoyed. Festus was there in state, and the Herods, brother and sister, seated on golden chairs. The officers of the garrison and the leading men of the city would be there also. How great the contrast between their splendid pomp and the poor chained prisoner at the bar, about whose fate the whole Hebrew community was passionately interested! Yet, in truth, though bending under the weight of seventy years, he bore himself more royally than them all. How nobly he preached Christ that day under the guise of making his defence! He told the story of his life in order to make more emphatic and impressive the Master whom he loved so devotedly, and who was standing by his side.

When Paul stretched forth his hand the chain which was riveted to his wrist must have rattled. And he was destined to wear it through many subsequent experiences. He pathetically refers to it in Colossians 4. 18. There it cramped the writing of his signature, though here it gave new emphasis to his speech.

Heavenly Father, thou hast chosen our lot for us, and we are content to trust thee to give us much more than an equivalent of thy gracious help, that we may be more than conquerors through thy love, and that thou shalt be glorified through our weakness more than by our strength! In Christ's name.

Wednesday, 12th. The Acts 26. 2-18.

The Law of Faith.

Paul felt that he could not expect to have a more favorable opportunity of explaining the course of experience through which he had passed. Let us be always on the outlook for any gleam of light on a dark sky! "I think myself happy, King Agrippa!" No sky so black in which there is no chink of light!

Let us learn from the apostle to think of the unity of the church of God! Notice the catholicity of his thought! As a matter of fact, the tribes of his people were scattered abroad, as Peter afterwards testified. But scattered though they were, they had one object of worship, reposed in one great promise made of old to their fathers, and were sustained by one great hope. The only point of difference between them and him was that it was Paul's belief that that hope had been fulfilled, whilst they still looked for its fulfilment. The reason for this difference of view lay in regard to the resurrection. They held it to be incredible that their hope should be realized through the death and resurrection of Jesus, whilst he had indisputable and direct evidence since the crucified and risen One had arrested him on the Damascus road.

In the following paragraph Paul condensed into a few sentences the result of various messages from the Saviour, so as to present the full nature and glory of the ministry to which he had been called. He held that he had enjoyed as direct fellowship with Christ as those who had known him in his earthly life. He knew also that he bore a charmed life, which neither his own people nor the Gentiles could extinguish. But specially note his description of the door opened by faith in Jesus! Directly we trust him we pass out of darkness into light, and from the power of Satan unto God; we receive remission of our sins; and are admitted to that inheritance which even in this life may be entered and enjoyed by those that are being sanctified.

Lord, we do believe: help thou our unbelief! May we receive out of thy fulness grace upon grace! And through that faith may we be sanctified, not only once for all, but as our capacity to receive becomes enlarged!

Thursday, 13th. The Acts 26. 19-32.

"Almost Persuaded."

These closing paragraphs rise to the highest elevation of inspired eloquence. To what heights had not this noble spirit soared!

Oh that we were more obedient to the heavenly vision! That vision sometimes comes in the purity and beauty of a little child. Sometimes it comes in the deathbed scenes of a beloved parent or relative. Sometimes it comes in the holy life or words of a friend. There have been cases which have resembled Paul's experience, because favored souls have seen the Lord. But whenever and however it comes, do not disobey it! It is equally unwise to defer for a single moment, lest the vision fade, leaving no trace behind.

It is not enough to see. You must bear witness to your vision: and you can only do it in the power of God. None of us can give an adequate witness or confession of what we know to be true apart from the help of the eternal Spirit. Obtain that help, as Paul did! The more feeble or weak you feel to be, the more you need that help; but that help is perfected in weakness.

Paul appealed to the corroborating witness of the Old Testament. But we may also appeal to the experience of the Christian centuries, which proves that weaklings may become stalwarts, and that those who were counted as mere cyphers may become more than conquerors through him that loved.

The effect on the audience was overwhelming. Festus had never heard such sentences, had never realized that mystic spiritual power. He had lived in cold, Stoical scepticism, which refused to thaw. Agrippa confessed that if Paul continued to speak in that strain he would find it hard to refuse. Then Paul held up his chained hands, saying that for all the world he could not renounce his faith and hope and joy. His courage turned those fetters into wings. But for them he might never have soared to such a height. So your limitations in the physical shall give you the wings that bear the believer into the azure.

Help us, O Lord, so to witness for thee that those who hear and see us may be not only partially persuaded, but led to abandon all and follow thee! Give us this passion for souls!

Friday, 14th. The Acts 27. 1-13.

En Route for Rome.

The centurion who was charged with Paul's conveyance to Rome was kind and magnanimous, allowing Paul liberty to see his friends at Sidon. What mutual pleasure was afforded to the apostle and them! For two years he had not been free from confinement and restraint. Once more he breathed the air of liberty, though only for a few hours.

Then he resumed his place as a prisoner, though as the voyage proceeded he came to leadership and practically saved the whole of his fellow prisoners and the crew. The ship sailed under the lee of Cyprus, and then along the coast so familiar to the apostle from his boyhood. At Myra Julius transferred his charges to an Alexandrian corn ship, driven out of her course by the storms. Unable to make Cnidus, the last port on the Asiatic coast, they crossed the Ægean to Crete, and stole along the southern coast in the hope of reaching comfortable winter quarters at its westernmost harbor of Phœnix. Paul had strongly protested against running the risk, but the centurion relied on the judgment of the captain; and the south wind, blowing softly, seemed consistent with the seaman's advice. But

the sudden rush of the storm wind from the North upset all calculations, and drove the ship out to sea, for two weeks of battling with the storm, and ultimate shipwreck.

That experience has its counterpart in our own lives. We have an inner consciousness that a certain course is the purpose and choice of God. This is what Paul had. That consciousness is permitted to save us from taking risks. It is the way of safety, peace, and useful service. But for some reason or reasons we become averse to taking it, and the south wind of self-indulgence blows softly. "Take care of yourself!" "Make the best of your opportunities!" Then, against all our calculations, disaster befalls us, we are driven forth on a storm-swept sea, and are only just saved.

Follow always the inner voice of God, and don't be beguiled by the soft south wind!

Keep us true to thyself, O Spirit of truth, that we may not be beguiled by our love of ease or the advice of our companions, but may keep to the course prescribed by thy holy warnings, deviating neither to right nor left! In Christ's name.

Saturday, 15th. The Acts 27. 14-26.

"Whose I Am and Whom I Serve."

The north-east wind drove the ship out to sea. There was nothing else to do, and she drifted for 23 miles, until she came under the lee of the little island of Clauda. This gave the crew a brief respite. They used it for hauling the boat on board, which had been torn furiously in the wake of the vessel. Four or five turns of the cable also helped to keep the timbers of the ship's hull together. The fear was that they would drift to the quicksands of the northern African coast. They could not take their bearings from the heavens, which were covered with storm clouds, and there was no alternative but to lower the gear, to cast overboard the cargo, and wait for the result.

It was at this juncture that Paul virtually took command. Standing forth before the hungry and out-wearied group of 276 souls, —crew, prisoners, and soldiers,—he reminded them of his advice which they had disregarded. He did this, not meaning to reflect on their behavior in the past, but desiring to claim confidence in what he was about to propose. Whilst they had been toiling he had been praying, and God had granted his petition that all who sailed with him should be saved. Then, in the certainty of an assured faith, he told them that he was persuaded that it would be so. There would be shipwreck on a certain island, but all would save their lives. "Be of good cheer," he said, "for I believe God that it shall be even so as it hath been spoken unto me!"

Probably some who read these words will be passing through Paul's experiences. Either through their own self-willed folly, or through their association with others, they are caught in a terrific storm of adverse circumstances, their sun and stars are hidden, all hope that they can be saved has expired. Let them confess their sins, and turn again to God! Or, if you be a child of God who are passing through storms, as the disciples did when Jesus slept in their boat, be of good cheer, dare to believe God! The angriest billows cannot dispute his will.

O Spirit of God, teach us to pray! Teach us to claim life for those who sail with us! Teach us to believe in the face of the storm! And as men watch us, may they obtain courage from our calm strength also to reckon on God! In Christ's name.

Sunday, 16th. The Acts 27. 27-44.

All Safe to Land.

On the 14th night the sailors detected the sound of waves breaking on a beach. To keep the ship from drifting on the shore in the darkness of the night, and because rain was descending in torrents (28. 2), four anchors were dropped from the stern. They longed for day to reveal if there was reasonable hope either of running the ship ashore, or of an easy landing for its passengers. The coast might prove too rock-bound to permit of either.

Whilst every eye was straining into the darkness from which came the sound of the breaking waves, Paul advised that they should break their fast. He assured them of their safety,—"not a hair should fall from their heads,"—and then, in the presence of all, gave thanks. What a lesson this is, first, that we should never shrink from avowing our religious faith, and second, that we should inspire others with a cheerful heroism. Such calm courage as Paul showed is infectious, just as fear may be.

In the dawn they espied a creek, so, cutting loose from the anchors and hoisting the foresail, they made for it. The fore part of the ship stuck in the clay, and the hull was broken by the waves, but all escaped safe to land, and not one of the prisoners was missing. Paul's character, both with the centurion and the prisoners themselves, saved the situation.

What an example is set for us all by this narrative! May we not ask of God that he shall give us also all that sail with us, whether they be our beloved children, or our relatives, or the servants who may be associated with our homes or our business? Like Paul, we must include them all in our daily prayer. Like him, also, we must carry good cheer in our voice and bearing. Like him, we should show ourselves more careful for the well-being of others than for our own. Then God's angels will find

their way to us through the murkiest clouds and most bewildering mists that ever darkened the sky.

Give us, O Lord, such quiet confidence in thy care that we may be calm and strong amid the tumult of the storm! Amid the tumult may we detect the assurance of thy peace, which strengthens and comforts the heart!

Monday, 17th. The Acts 28. 1-10.

"No Little Kindness."

This is a beautiful picture, and sheds a lovely sidelight on the apostle's character.

No sooner had they landed than he set about gathering fuel for the fire. Probably the shackles were still on his wrists, which suggested to the simple folk that he was a criminal, and perhaps a murderer; though there was no attempt to chain him to a soldier. Probably his true character was by this time recognized by soldiers, sailors, and passengers, and it was felt to be both needless and unworthy to suspect him of making an effort to escape.

These simple folk believed in the Nemesis which would overtake the wrongdoer. They felt that there could be no escape for the malefactor, and that though he escaped the sea he must meet vengeance on the land; but they were also believers in a supreme Being, who might descend to earth in the likeness of man. This supposition was still further deepened when in answer to Paul's prayer the father of the representative of the Roman government was healed of dysentery. The news of this miracle spread through the island, and not only were large numbers of people healed, but the whole crowd of crew and passengers who had sailed with Paul were loaded with presents, which must have gone a good way towards repairing the losses sustained through the wreck.

Is it not possible to extract from this graphic narrative some suggestions for our own life story? We too awake to find ourselves landed on the little island in space which we describe as Mother Earth. It is not our home, nor our abiding place. But we have received and do receive no little kindness from those who have welcomed us to their encircling love. We must do our best to keep the home fires burning. We may expect that the serpent of evil may attack us, though by the grace of God we may shake it off. Our lives should be filled with loving ministrations.

Help us, O heavenly Father, so to live in this brief span of life that when the hour of departure comes we may have done something to alleviate the sorrows and sufferings of others; so that men who see our good works, and have watched us in combining the ministries of prayer and service, may have their thoughts and hearts turned to thyself, the source of all good! In Christ's name.

Tuesday, 18th. The Acts 28. 11-15.

"So We Came to Rome."

Paul was a great Christian statesman. His was a world vision. He chose the great centers of the world as the goals of his witness-bearing and ministry. In turn he would spend months and years at Antioch, Corinth and Ephesus. Persistently, as he tells us at the beginning and end of the Epistle to the Romans, which was indited from Ephesus, he cherished the ardent purpose to visit Rome also. The last chapter of that epistle tells us of the host of friends who were awaiting his coming, though neither they nor he dared to imagine that he would come at Cæsar's expense.

Each part of his voyage was replete with interest. But Rome's prosperity was soiled with impurity and dissoluteness. The cruelty of the gladiatorial shows and the shameful vice of Herculaneum and Pompeii, not then destroyed, were the plague spots of their age. Julius allowed Paul to mix freely with the brethren at Puteoli, and it was delightful to spend the Lord's day in their company. It meant much to him who had been debarred from such fellowship for so long. Then he traveled, still under military escort, along the great Appian Way, meeting detachments of brethren 40 and 30 miles from the capital, whose companionship gave him courage.

What wonderful help and blessing are contained in Christian fellowship! When he saw these groups of loving friends Paul lifted up his heart with thanks to God, and braced his courage to meet his trial. Let us not forget this! We may be obscure and simple in our rank and influence, but we can strengthen the heart of the Christian teacher or leader who may be hardly tried, or lonely. If you have no chance of confessing Christ before Cæsar, shout your cheer to those who contend and suffer for the truth!

Lord Jesus, make us brave and strong in our witness-bearing for thee! And if it is thy will that our voice and act are faint as a whisper lost in the storm, still give us the martyr's spirit, if not the martyr's crown, and help us to cheer thy faithful servants on their way!

Wednesday, 19th. The Acts 28. 16, 30, 31. (Read also Philippians 1. 12-20.)

His Own Hired House.

There is an evident significance in the careful wording, "his own hired house." The extension of this privilege to the apostle may have resulted from the terms in which Festus wrote of him, or Julius enumerated his splendid heroism in the storm. But it certainly was ordained by God, because it preserved his servant from

the hatred of his enemies and gave him full liberty to receive his friends, who came from the extremities of the empire to see him, to obtain his advice, and bring the greetings and gifts of the infant churches he had founded.

As the soldiers to whom he was successively bound were relieved periodically, he would make acquaintance with large numbers of the Pretorian guard. While they sat beside him and heard him deal with questions of church government, on which his advice was sought, or listened to his pleadings with Onesimus, or witnessed his anxiety at the sore illness of Epaphroditus, or marked the intimate relations on which he stood with Luke, or Timothy, or Epaphras, they must have realized that he was no ordinary man, and certainly no criminal.

The one serious trial to which Paul referred more than once was the restraint of the fetters that bound him to his custodians. Evidently his right hand was thus manacled, for he reminds the Colossians of the difficulty with which he wrote his postscript. But his spirit soared far above his circumstances. He was willing to depart and be with Christ, or to remain for the service of the church; and to small and great he never ceased to preach Christ. The news of it seems to have penetrated even into the imperial palace. Caged birds often sing their sweetest, even though prison bars intervene between them and liberty.

We thank thee, Lord, for the amenities that are granted us to alleviate suffering, and for opportunities of service amid our necessary limitations! May we be brave to suffer! Help us to make the most of our opportunities, and make our house or apartment one of the mansions of the Father's home!

Thursday, 20th. The Acts 28. 17-28.

A Final Appeal, and the Result.

"To the Jew first" was the divinely appointed order from the beginning. Only when, as in so many previous cases which are set out in this book, there had been a definite rejection of Christ on the part of the Chosen People did the apostles feel at liberty to turn to the Gentiles. Apparently the charges made against Paul in Jerusalem had not reached Rome, and therefore the first meeting was entirely conciliatory. The second, full of questioning, opposition and conflict, ended with Paul's solemn wiping the dust from his feet and turning to the Gentiles.

The Jew has been the problem of all the Christian ages. To use Paul's figure, the natural branches have been broken off, that the Gentile branches might be grafted in. This is the greatest opportunity of the Gentile world. We, Gentiles, may be included in the bride, the Lamb's wife. But the time is coming,—and every sign seems to indicate that it is not far away,—when the Jewish heart will turn once again to Jesus, as the brethren of Joseph to their long-lost brother; and the union will be established on the permanent foundations of repentance and forgiveness. In the meanwhile, we are living in the initial stages of that reunion. From all parts of the world the Jews are returning to their own land, and again the soil is being cultivated, cities are being built, the seasons are resuming their old succession, and the city of their fathers is no longer closed against their entrance or residence.

No sign could more clearly herald the end of the age. Age after age has passed over our earth, each born out of its foregoing one, which ended in travail; and each is on a higher level, as though we were ascending a gigantic staircase. Age has passed on to age the summons to arise and shine; and we may reckon surely that the plan of the eternal mind will be fulfilled according to the forecast of Romans 11 and Revelation 6. Then, finally, all the Chosen People shall return to the charge of the Good Shepherd, and again this earth of ours shall sing, as she sang at creation among her sister stars, "Glory to God in the highest, and on earth peace!"

Teach us, O Lord, patiently to await the fulfilment of thy great offers of love to the world, when they shall come from the East, the West, the North, and the South, and there shall be one flock and one shepherd!

1 PETER.

Friday, 21st. 1 Peter 1. 1-7.

This epistle, the epistle of love and hope, was written after Paul's death, and when Mark had rejoined Peter at Babylon, which had become the center of Peter's later life and activity. Though he does not refer to the martyrdom of his beloved brother, he hastens to confirm the faith of the churches which had been founded and nurtured by that illustrious servant of God. Perhaps the shadows of his own martyrdom were gathering, and this added a peculiar tenderness of soul for those who at any moment might be called upon to lay down their lives. They at least were partakers of the same glorious hope.

Though the epistle was primarily addressed to "the sojourners of the Dispersion," i.e., the Jewish Christians, many of whom may have first heard the gospel from Peter's lips on the day of Pentecost, the Gentile contingent of the church was included in Peter's thought. They had obeyed the same high calling, and knew that they were but strangers and pilgrims. As such they cast many a wistful look toward the city that hath foundations and those mansions which the Saviour had gone to prepare.

Note the reference to the several persons

in the Holy Trinity, and their respective functions: the foreknowledge of the Father, the consecration and setting-apart of the Holy Spirit, and the daily efficacy of the blood of Christ, cleansing from all sin. Take heart, therefore! If you are growingly sensitive to the presence of sin, and are daily seeking the cleansing of John 13. 10, you may certainly reckon that God's Spirit is moulding your character, that you have been foreknown and chosen in Christ before the ages began to run, and that there is service awaiting you in this time-sphere which can be accomplished by you alone as you live in constant touch with God. See to it, especially, that you are constantly availing yourself of the cleansing blood of Christ!

Remember that though we are ever going back to the cross for daily forgiveness and salvation we must take care to ally ourselves with the resurrection of Jesus Christ! Dying to the past, we must rise to share the triumphant life of his resurrection. The full wealth and glory of our inheritance in Christ will never be realized till we have passed into his presence, but surely the heir may claim some portion at least for daily living till his minority is past! Ask for instalments of your inheritance for daily living! Then your manifold tears will glisten as dew in morning sunrise, and your faith, proved by fire, will bring praise and glory to your Lord.

O heavenly Father, as thou art graciously keeping our inheritance for us in thy presence chamber, so keep us faithful and true amid the daily trials of our earthly pilgrimage! Since thou knowest our frame and rememberest that we are dust, we trust thee, and we know that in eternity we shall have abundant reason to bless thee for earth's cleansing fires! Through Jesus Christ our Lord.

Saturday, 22nd. 1 Peter 1. 8-12.

Peter had learned something of the love of Christ in the course of the years. In John 21 he had offered him only the love of respectful homage. Here he employs the same passionate term as that which the Lord had used in his pathetic appeal for a supreme affection. His love to Christ possessed some of the same quality as Christ's love to himself. Would that this was true of each of us! We need more of that unspeakable love, love that can find no words adequate to express it, love that is tinged with the beams of that world of glory which awaits us yonder.

Do we sufficiently value the salvation which has been wrought for us by our Saviour? It was won by him at the cost of blood. It will lift us finally to share his glory in heaven. It was revealed to the holy prophets of Old Testament days, who were the vehicles of its utterance, but frequently turned back to peer into the words they had employed, feeling that there were depths in them that they could not perfectly apprehend. God's love is a study of unexplored mystery even to the angels, who desire in vain to penetrate to its depths. Oh that that love was shed abroad in our poor stony hearts!

Salvation has three tenses:

The past—we have been saved from the guilt of sin;

The present—we are being saved from the indwelling power of sin;

The future—we shall be saved from the last trace of sin in the redeemed body. Do we sufficiently value what has been thus attested? Are we not too satisfied with wading in the shallows, instead of breasting the depths?

Note the striking testimony given to the verbal inspiration of the Old Testament prophets! The words they penned were God's thoughts in God's words. Note that "the Spirit of Christ" was the author of the matter and method of inspiration! Our Lord, who appeared as the Angel-Jehovah to Abraham, Moses, and the rest, testified through the Spirit of his own sufferings and the subsequent glory. Into that glory he has long ago entered, and from it he will radiantly emerge before long.

We who preach or teach must see to it that we are in touch with the confirmation of our hopes given by the Holy Spirit, sent down from heaven for that purpose.

Grant us thy help, O Spirit of God, that we may not be content with a superficial knowledge of the Holy Scriptures, but may read, mark, learn and inwardly digest them; and when we declare them may it be in union with the Holy Ghost sent down from heaven! In Christ's name.

Sunday, 23rd. 1 Peter 1. 13-19.

The girded loin is our Lord's own phrase in Luke 12. 35. The image is suggested by the manner in which the Israelites ate the Passover, with the loose outer garment girded up around the waist, as ready for the Exodus. As workmen, pilgrims, runners, wrestlers and warriors, we dare not let our desires trail on the ground, lest they prevent us obeying our Lord's sudden commands. The believer is always to be on the alert, whether to speak or perform some errand, or to be ready for the Lord's return. We must be sober, not excited nor depressed. We must maintain the rays of hope burning like a lighthouse in the darkest night, and inspiring courage in those who are on the verge of despair. The worldling follows the changing fashions of this world, however fickle and shameless they may be. We, on the contrary, must be holy in our inward consecration and our outward behavior.

We are only sojourning here for a brief period. Let us pass the time as pilgrims and strangers, doing our best in any emergency that may arise during our time of sojourn,

but being always on the alert to leave Vanity Fair for our true home in the Celestial City! We must be willing to endure the obloquy which may be heaped on us because we seek for fair Jerusalem.

Three reasons are grouped together here for our further encouragement. First, he who called us is the holy God, and we are partakers of his nature. We must therefore refuse to gratify the nature inherited from the first man, and carefully obey the promptings of the divine nature, of which by grace in the new birth we have become partakers. Second, the work that we do during the period of our sojourning in this world is being carefully weighed, and will be taken into account when the activities of heaven open before us. Third, we have been purchased by the precious blood of Christ, and must therefore be conformed to his will.

What a wealth of love thou hast bestowed upon us, O God! Not only hast thou redeemed us, but thou hast made us thy sons and daughters. Give us the childlike disposition, and may we never yield obedience to a lower standard than that set by the example of our Saviour! Enable us, Father, to live worthily of thee! To this end increase our faith and constancy and love! In Christ's name.

Monday, 24th. 1 Peter 1. 19-25.

We must strike that note again. We cannot make too much of "the precious blood." There was no inherent blemish in Christ. The death of the cross was foreseen and foredetermined before the worlds were made. God's eternal fore-ordination of Calvary and the completion of his purpose in these last days for us impose on us, the redeemed ones, an irresistible obligation. Redemption was no after-thought or remedy for an unforeseen evil. God foreknew and chose us and redeemed us in his purpose before the foundation of the world. And remember that the sacrifice of Calvary was not alone for a handful of humanity, but for the whole world! Alas that myriads have contracted out of its benefits!

Through him we are believers in God. The Greek word is "unto God." This means something more than belief that Jesus died on the cross to save us. It expresses an internal trust: a union with God's heart; a cleaving to him by a profound contact; incorporation so that we become partakers of the divine nature. There is a sense in which Christ's precious life was not only laid down for us, but that it rises up in us as a fountain of life. The love of Christ constrains us, not to live to ourselves, but to him. As we yield to that inflowing love our hearts become purified of evil ingredients, especially of jealousy, envy and ambition. Go on obeying the beckoning hand of truth, especially the truth as revealed in the cross, and you will find that love for the brethren will come in your heart at full tide!

One of the final results of Christ's work in us is the uprooting of our egotism. The ego—that is, the love of self so natural to us all,—dies hard. We are, for instance, jealous of the success of another, especially if he invades a sphere which we had accounted our own. This is fatal to our growth in grace. Our soul becomes impure and warped. What can we do? We must remember that the incorruptible seed has been sown in our hearts, and that the holy Spirit of God will help us in the warfare on which we are engaged.

Grant us grace, O merciful Saviour, that the self-life may wither and die in us, and that the soil of our heart may become rich and fruitful under thy culture! May the love, joy, peace and long-suffering which are the fruits of thy Spirit become ever more strong, plentiful and beautiful in the garden of our heart!

Tuesday, 25th. 1 Peter 2. 1-8.

The garment of the natural man is a heterogeneous dress into which are woven the threads of malice, which leads to guile in speech and hypocrisy of life, to envy and evil-speaking, to the rejection of the milk of the Word, and finally to the refusal to build on Christ the living stone. Once and forever the Master bids us to cast this garment aside, and to learn to live by the Word of God, which like milk contains all the ingredients necessary to growth in the divine life. Would that people read the Bible more constantly and lovingly!

Speaking personally, I would give my testimony to the careful use of the references from verse to verse, chapter to chapter, book to book. Scripture is by far the best commentary on Scripture, and I would rather spend the morning and evening half hour in studying references on a brief portion of texts than to read two or three chapters superficially.

Christ is the foundation stone by which the whole fabric of the church is shaped and governed. We must be foursquare with him. Directly we touch him his life rises within us, and we become living stones, capable of transmitting his life. So the church becomes a living organism through which Christ's life becomes disseminated. Are you conscious of this? Do you not know of souls that have been vitalized through contact with yourself, and through you with Christ? If you are not aware of the vitality of Christ and his vitalizing touch on others, you have reason to question whether you have really been saved.

Notice how the apostle's thought runs on! We begin by being vitalized by Christ, then we become part of a spiritual building the church, then we become a holy priesthood in the church, then we offer up

spiritual sacrifices of praise and prayer and ministry to others, and finally we are ourselves sacrifices, according to Paul's exhortation, "I beseech you, by the mercies of God, to present your bodies a living sacrifice, acceptable to God!" The result of this is to discover the preciousness of Christ. We can echo Peter's words, to us who believe Jesus is precious; but as the magnet has two poles, one to attract and the other to repel, so to definitely refuse Christ is to stumble into the pit.

How can we praise thee enough, O our God, that thou hast built us into Christ! We are one with him and he with us for ever. Oh, let thy fulness flow through us to others, and may we daily realize the preciousness of the Saviour! May we be more closely knit to him, and through him may thy life reach such as are now dead in trespass and sins! In his name.

Wednesday, 26th. 1 Peter 2. 9-12.

Christians of all lands and ages make one unique race, as much so as the Jewish race is one. There is a strong kinship and likeness amongst us, born of the same incorruptible seed, saved by the same cross, and taught by the same Spirit. We are an elect race, because we have been called for a distinct purpose, as much so as was the case with the Hebrew people. Let us see to it that we shall not fail God, as they have done!

Like Melchizedek we are a royal priesthood. As priests we intercede for men. But whatever our function, we are intended to be God's own, his purchased possession, his peculiar treasure, his special revelation to mankind of the excellencies and qualities of his own nature. Let us ever thank him for having called us out of the darkness of our original state into the marvelous light and glory of the revelation in Jesus Christ! Some precious stones have the property of absorbing light in sunshine which they presently emit in a darkened chamber. Let us learn to absorb Christ and then give him forth to enlighten and help others!

We owe this wonderful transformation to God's grace. As Hosea puts it, we were formerly without God, without hope, and without the pale of his grace. All that has been altered, because we have accepted the overtures of his mercy. The change was due not to our merits, but to his grace. And it will surely be the theme of eternal adoration that the love of Christ was brought home to us so mightily by the power of the Holy Spirit that our walk and conversation and service have been deeply influenced and have led men to turn from us to glorify him whom we serve and to whom we owe all.

We are sojourners, lodgers in this world, and pilgrims passing to our own country. Let us beware of sharing Samson's experiences, where Delilah, in the Philistine's land, robbed him of his strength! We cannot indulge our self-life and yield to fleshly desires, and at the same time live in the power of the Spirit. Let us so live that even our critics may be compelled to admit that when a crisis arises the Christian church is the first to meet the need of the hour! When, for instance, the Gentiles deserted their dear ones in the extremities of the plague, or armies left their dead unburied on the battlefield, the Christians stepped in to heal and help, and in doing this silenced their critics and transformed foes to friends.

Thou knowest, O our Father, how beset and hindered we are by the opposition of men of the world, who even speak against us as evil-doers! Thou knowest how our enemies decry our missionary activities, charging them unjustly. Interpose in the behalf of thy church and people! Vindicate and comfort us! In thy great might bring forth our righteousness as the light and our judgment as the noonday. In Christ's name.

Thursday, 27th. 1 Peter 2. 13-17.

As long as we are in this world we should conform to its usages and institutions so far as they do not clash with conscience. We should be thankful for a well-administered state, and should be proud to serve it. What could be nobler than those great words which Lincoln addressed to his friends and neighbors as he left them to assume the office of president:

"I now leave you, not knowing when or whether I shall return, with a task before me greater than that which rested upon Washington. Without the aid of that divine Being who ever attended him, I cannot succeed. With his assistance I cannot fail. Trusting in him, who can go with me and remain with you, and be everywhere for good, let us confidently hope that all may yet be well! To his care commending you, as I hope in your prayers you will commend me, I bid you all an affectionate farewell."

When such words are classed with the even more memorable ones spoken on the field of Gettysburg, we have a deepened sympathy with the apostle's exhortations. It was impossible in those early days to do more than exhort the Christian converts to submit, so far as conscience allowed, to the mandates and customs of the various types of government under which they lived. But we can surely do more. We can exhort all Christian folk to do their best to inspire society with high ideals of citizenship. We can urge character as the preliminary consideration in the choice of rulers. We can use our influence against the election of unprincipled men, who seek office for selfish and unrighteous ends. Is not this what Jesus meant when he bade his followers to

act as salt? A vote is a sacred talent, to be used with prayerful heed and care, deliberately, thoughtfully, and in the fear of God.

We are indeed the bondservants of God. All we have and are must be held at his disposal. We are free, because we belong to the kingdom of truth, but that allegiance will make us the more eager to support whatever is true, and wise, of good report, and for the uplift of society. We have no right to bury in the ground any talent that may promote the cause of liberty, truth, and righteousness.

Help us, O heavenly Father, so to live amongst men that they may see our good works and glorify thee! May we breathe the atmosphere of that Holy City which thou hast founded, and may we make its laws known to our fellow men! Help us never to forget that our citizenship is in heaven, and may we live worthy of our inheritance! In Christ's name.

Friday, 28th. 1 Peter 2. 18-25.

It is hardly to be wondered at that the slaves who filled the houses of the Roman citizens gladly embraced the gospel of Christ, which recognized no such distinctions. A large contingent of the early churches throughout the empire was made up of these poor souls. Slavery as a system was doomed so soon as the gospel became the supreme factor in human society. If all have been redeemed by the same blood, regenerated by the same Spirit, and shall enter heaven on the same terms, it is evident that man cannot own or enslave his fellow.

The apostle teaches these household slaves to practise the presence of God, and to be so clothed with the sense of Christ's nearness that they could preserve their equanimity notwithstanding outward circumstances. That a master or mistress might be arbitrary and cruel must not affect the temper or service of the slave. He or she must preserve a calm, careful and respectful behavior. On board ship I have sometimes watched the steadiness with which the lamps preserve their position amid the swaying of the waves, because the pull of gravitation is constant. Whatever our outward circumstances, our attitude to Christ should be in perfect balance.

The apostle turns to the example of our Lord. We must follow in his steps. The prime question with us should ever be, "What would Jesus do?" How would he reply if he were in my circumstances? How would he deal with that insult, injury or wrong? What did he do when they reviled him, mocked and struck him, arrested him in the garden, and nailed him to the cross?

He prayed for Peter who denied him; refrained from answering the false witnesses, and prayed the Father to forgive the ignorant soldiers and others who knew not what they did. He bare our sins without a murmur, and has taught us the eloquence of silence, the mastery of gentleness, the victory of apparent defeat, the sweetness which results from the bruising of trampled fruit. Let us live in closer touch with him, confiding every sorrow, entrusting every secret, consulting about every circumstance, leaving him to answer for us and vindicate us before our foes.

Lord Jesus, grant us more of thy even, quiet spirit! Take from us this eager haste at self-vindication! Enable us to hand over to thee the righting of our wrongs, the vindication of our righteousness, the guidance of our behavior towards those with whom we have to live!

Saturday, 29th. 1 Peter 3. 1-7.

What an argument for Christianity is the Christian home! There is the apostle's ideal. And in what myriads of homes it has been realized! It is in the divine order that the man should be the head, but that means the tender ministry of the heart as well as the directing verdict of mind. The afferent nerve announcing the hurt, mishap or failure must be attended to equally with the efferent nerve of command. It would seem as though the women were specially attracted to the Saviour and the primitive church, and therefore the apostle was specially urgent as to their behavior and dress.

The women of that age were keen as they are today on the arrangement of their hair, the fashion of their dresses, and the embellishment of their persons. The apostle was himself a married man, and his wife was apparently with him. May he have read this paragraph over to her, and may she have reminded him of the imperishable beauty of a quiet and gentle spirit; or may he have written this paragraph, under the guidance of God's Spirit, from her behavior and dress? Often the great artists of the past have handed down the portraits of their loved ones, and Peter may have done the same. Sarah is specially adduced as referring to Abraham as her lord, Genesis 18. 12. (Please notice the microscopic care with which these Christian apostles and saints studied their Scriptures!) Let the holy women of the Christian religion take notice of Peter's suggestions, and get their fashions not from Paris, but from the noble women of generations past!

The apostle turns to the men and urges them to suit their pace to the mothers of their children. Many of them are heavily laden with family cares. But why should not the husband be trusted to mind things while the wife gets through with her prayers, for she also shares in the gift of eternal life, which requires feeding even as his?

Why should he not stay in during some part of Sunday and let his wife attend church?

Lord Jesus, who didst spend thirty years of thy life in the home at Nazareth, help us to copy thy life there! May our homes be purified by thy presence and filled with thy grace; and grant to us that love which believeth, beareth, and endureth all things, so that our homes may be heaven in miniature!

Sunday, 30th. 1 Peter 3. 8-16.

We should go through life with happy faces. The world is so sick and sad. Its amusements and excitements do not really minister joy. It is related of Grimaldi, the clown, that one day he went to a physician to be cured of a hopeless depression.

"Ah!" said the medical man, "I cannot minister to a mind diseased. You had better go and see Grimaldi."

"Alas," was the reply, "I am Grimaldi!"

Some people have a wonderful power of driving away melancholy and setting the songbirds singing. We must ask for more of that joy of the Lord which is the strength and solace of weary and disappointed souls. Paul and Silas sang psalms though their backs were lacerated by the lictor's thong. What wonder that the prisoners were listening, and as though spell-bound!

The one source of this joy is in handing over our own anxieties and griefs to our Lord, and then bearing the burdens of others. Mrs. Beecher Stowe says truly:

"There are in this world blessed souls whose sorrows spring up in joys for others; whose earthly hopes, laid in the grave with many tears, form the seed whence spring healing flowers and balm for the desolate and the afflicted."

The best thing that our own sorrows can do for us is when they beget in us a tender sympathy, a reserve of strength, an insight and a tenderness which elicit from the broken-hearted the comment, "You also have suffered."

As to persecution for the truth's sake, you must not shirk it. Indeed, if you are living a true life you must expect it. Go into some darksome cave where uncanny and loathesome creatures hide, and they would turn on you if they could. So when your light shines clear on evil man, you cannot expect him to love you. Nay, he will hate, malign and persecute. You must meet it all with gentleness and tenderness: not surprised, not angry. Then lay your sacrifice at the feet of the Master as your little bit in the great service which he is doing through the world. They who stand in the pillory now will sit with him on his throne when he comes to be admired and loved and crowned.

Grant unto us thy love and sympathy, O blessed Lord, who art touched with human grief, who didst weep at the grave of Lazarus, and who gavest the dead boy back to his mother! And if it be thy will that we should suffer for righteousness' sake, come with us and tread with us the glowing embers! O strong Son of God, what cannot we do or bear when we are sure of thee!

Monday, 31st. 1 Peter 3. 17-22.

This is a much disputed passage. Some suppose that it was the spirit of Christ in Noah that preached to the antediluvians. Others hold that during the time his body was in the grave of Joseph his spirit passed through the regions of disembodied spirits, proclaiming his victory. We cannot be sure of either rendering, and certainly we know too little of the unseen to dogmatize. We can at least learn this lesson from Noah, that he and his family passed out of a world doomed to destruction by the flood into the new world, which must have looked beautiful when Noah and his convoy of living souls and animals stepped forth on the opening of the door of the ark.

So when we are united with Christ by a living faith, whether that faith is attested by the outward act of baptism or not, we also pass into union with Christ from the world that crucified him into the world that received him with songs of triumph. We partake in his death to sin and the old world, and rise to the holiness and righteousness of that life which is hidden in God. It has been truly said that it is the inspiring element in the religion of the New Testament that it throws us in boundless hope into the future. A new and better life is before us. A fresher, diviner, more enthusiastic hope beckons to us. We are to forget the things that lie behind, and press toward the eternal and infinite love which beckons us to its bosom.

We cannot undo the past. We cannot forget that we have erred and strayed like lost sheep, and have been soiled and stained. But this at least is possible, that we can build the altar of sacrifice beneath the rainbow of hope, we can lay upon it our best desires, hopes and resolutions, we can count that the cross is the frontier mark of a life hidden with Christ in God and beneath the impulse of a new and blessed hope. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that as he is gone to God's right hand he will never rest till he brings us there also!

Lord Jesus, we rejoice that through death thou hast destroyed him that had the power of death, and that we are one with thee in thy resurrection life! Help us to be worthy of thee in thine ascended glory, and succor us in thy great compassion and love!